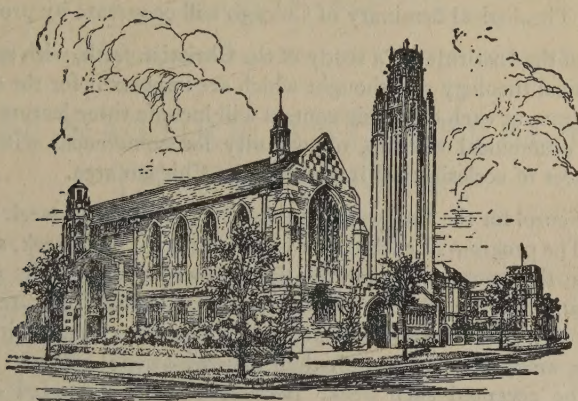


The Chicago Theological Seminary REGISTER



Human Nature and Revelation in the Bible

Amos N. Wilder

Is Jesus God?

Albert W. Palmer

The Minister and the Funeral

Phillip W. Sarles

"Retirement" in Pilgrim Place

Fred Eastman

To the Alumni

A. C. McGiffert, Jr.

The Privilege of Worship Leadership

Ervine P. Inglis

Assignment for Protestantism

Walker M. Alderton

Ten Years Out

Class of '44

C.T.S. News, Alumni Notes, Book Reviews,
and The Hammond Library Extension Service Bulletin

THE CHICAGO ECUMENICAL INSTITUTE

A "once in a lifetime" opportunity to study with a number of outstanding Christian leaders of the world is being offered this summer to ministers, theological students, and other qualified church workers and lay people. Twelve theological seminaries in the Chicago area are sponsoring The Chicago Ecumenical Institute, a two-week study session to be held August 2-13, 1954, just prior to the Second Assembly of the World Council of Churches in Evanston. The Institute will be held simultaneously on six area campuses: Bethany Biblical Seminary, Chicago; Chicago Lutheran Seminary, Maywood; Evangelical Theological Seminary, Naperville; Garrett Biblical Institute and Seabury-Western Theological Seminary, Evanston; McCormick Theological Seminary, Chicago; and the Federation of Theological Schools at the University of Chicago (Chicago Theological Seminary, Disciples Divinity House, Divinity School of the University of Chicago, and Meadville Theological School). Northern Baptist Theological Seminary and North Park Theological Seminary of Chicago will cooperate by providing housing.

The purpose of the Institute is "a study of the Christian faith, with special attention to the issues of biblical theology and thought which are important for the ecumenical movement." The program at each of the six centers will include three lecture classes and three seminars daily, ecumenical worship, opportunity for conferences with faculty leaders, and visits to places of ecclesiastical interest in the Chicago area.

Students may enrol for the first week (August 2-7), the second week (August 9-14), or for both weeks. The program at each center will be different each week, so registrants may profitably choose the same center for the full two-week period. The registration fee is \$7.50 per week and may be sent to The Chicago Ecumenical Institute, 5757 University Avenue, Chicago 37. Persons wishing to attend the Institute, but requiring scholarship or travel assistance, are advised to consult their denominational officials. Thirteen hundred registrants will be accepted each week. Because of the anticipated crowds, rooms at the centers must be reserved for ministers, theological students, and qualified church workers. Reservations for couples can be accepted only where both husband and wife come under this definition. There will be no accommodations for families.

Although the complete list of faculty for the Institute has not been officially announced, some of those participating will be:

PROF. G. BAEZ-CAMARGO, Mexico City
BISHOP EIVIND BERGGRAV, Oslo, Norway
MRS. KATHLEEN BLISS, London, England
DR. LESLIE COOKE, London, England
PROF. H. CUNLIFFE-JONES, New Zealand
THE RT. HON. JOHN EDWARD, M.P., London
PROF. H. H. FARMER, Cambridge, England

PROF. H. L. GREENSLADE, Durham, England
PROF. T. E. JESSOP, Hull, England
DR. ADOLF KELLER, Zurich, Switzerland
PASTOR MARTIN NIEMÖLLER, Germany
DR. ERNEST A. PAYNE, London, England
M. M. THOMAS, South India
DR. H. VAN DER LINDE, Holland

Inquiries and requests for registration materials should be directed to The Chicago Ecumenical Institute, 5757 University Avenue, Chicago 37, Illinois.

A. C. MCGIFFERT, JR., *Chairman*

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary REGISTER

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

MERVIN M. DEEMS, *Editor*

VOLUME XLIV

MARCH 1954

NUMBER 2

HUMAN NATURE AND REVELATION IN THE BIBLE

By AMOS N. WILDER

[*Dr. Wilder, New England Professor of New Testament Interpretation in C.T.S. and in the Federated Theological Faculty, gave the Jackson Lectures, early in February, at the Perkins School of Theology, Dallas, Texas, on the general theme "Commending the Gospel in Our Time." This article represents a section of the first lecture, entitled "Meeting the Charge of Other-Worldliness."*]

I
A GREAT deal of modern Christianity in one way or another tends to a false "spirituality" which separates religion from life. Even in our liberal Protestantism there are ways in which we short-cut much of our human nature and our primary human relationships. We connect worship or the experience of the Holy Spirit or the idea of grace with our "souls" or our "hearts"; but, despite all our good works and sense of responsibility in daily life, we miss the full meaning of incarnation.

Certainly, if we turn to the Bible, we find no justification for this kind of dualism or other-worldliness. In the Bible God makes himself known where men really

live, in concrete circumstances, and not to a part of a man but to the whole man. Religion in the Bible roots in man's primordial impulses and social bonds, and that is why it is powerful. We shall take our illustrations from the Old Testament. Here we see God at work as man seeks to solve his basic problems of family and social life and to give order to the natural affections and vitalities with which he was endowed. God here is seen to be wrestling with the powerful intractable raw material of human nature as it evolves new patterns in family, tribe, and nation. The corollary for us would seem to be that we must often look outside the strictly religious areas of our life if we are to find God at work today.

When we think of how God called the

great prophets of Israel, we are likely to suppose that he spoke to them "out of the blue." It hardly occurs to us that what we call patriotism or love of land and country had a great deal to do with such revelation. We know that Jeremiah was heart-broken over the coming doom upon his people and wept for them as Jesus later wept over Jerusalem. What we fail to recognize is that frustrated yearning for their people had a great deal to do with their insights and their message. God does not short-circuit these profound natural affections. The analogy of Hosea and his broken marriage offers us an example in another area of how God speaks to men through their elemental relationships.

Our tendency for some reason is to put the spiritual side of man on one side and the instinctive side of man on the other. Religion, we say, has to do with the first. Or, if the instinctive side comes in, it is just as something that is to be controlled or kept in its place. On this basis the instinctive, "natural" side of our endowment is looked on as, at best, unimportant for the spiritual life or, at the worst, a handicap. This is good Stoicism, but it is not biblical. Thus take again the matter of patriotism, which at all stages of human society certainly represents a profound natural impulse in man. No doubt this factor in man creates a problem for "high religion." But the spiritual life of a person or a people is truncated and impoverished if this "natural affection" is by-passed, as it is in a great deal of pietism and mysticism.

II

In the Bible the struggle for a true knowledge of God and fellowship with him is inseparably related to this dimension of our nature. At one end of the story stands Moses calling upon God to destroy him in place of the people whom he loved. At the other end stands Paul, who can

still glory in the calling of the Jew and in the promises and oracles accorded to Israel, and who in anguish of heart could wish that he were accursed and cut off from Christ for the sake of his kinsmen by race.

In the case of Jesus himself we fail to recognize the dynamics of his calling and the drama of his career unless we locate it in this context. The salvation he wrought had, of course, its transcendent and universal significance, but it had its base in his wrestling with the problem of his people in his generation. The cost of Jesus' struggle with false views of their calling and its basis in his own ardent love of country is well suggested in a poem of the New Zealand writer, Eileen Duggan, entitled "Nationality."

Because he was a man
As well as he was God,
He loved his own goat-nibbled hills,
His crumbling Jewish sod.
He bowed to Roman rule
And dared none to rebel,
But Oh the windflowers out of Nain,
We know he loved them well!
He must have loved its tongue,
His Aramaic brogue
As much as any Norman loves
The accents of La Hogue. . . .
As heifers to their young
Christ's bowels yearned to his sod;
He was the very Jew of Jews
And yet since he was God—
Oh you with frontiered hearts,
Conceive it if you can—
It was not life alone he gave
But country up for man.

Take for further illustration the oldest strata of the Old Testament. Here we find a wealth of poignant and often shocking stories about the ABC's of human nature: in Genesis, in the Book of Judges, and in II Samuel. Take the episode of the sacrifice of Isaac—father and son; of Hagar and Ishmael—mother and child; the recognition scene between Joseph and his

brethren—brother and brother; the wonderful reunion in Egypt of Joseph with his old father Jacob—again, father and son; the immolation of Jephthah's daughter—father and daughter; David and Jonathan—comrade and comrade; or David and his mighty men who brought him water from the well of Bethlehem which was beside the gate—chieftain and servant.

These parts of the Bible are full of such vivid episodes, poignant little dramas of Everyman, in which the elemental relationships of life are spotlighted, and the instincts and passions that lie behind these. Why is this kind of material here in such abundance? It is not enough to say that here, as in Homer, we find a marvelous gamut of human nature portrayed. The point is rather this. The Bible recognizes that God finds his way to us, and we to him, through the deep primordial cravings, yearnings, loyalties, bonds, suggested by these relationships of parent and child, husband and wife, chieftain and follower. Here we find the raw material of revelation. In the Old Testament we are accustomed to emphasize the great teachings of the prophets, or the conception of the Covenant, or the over-all idea of the *Heilsgeschichte*, or history of salvation. But we should remember that all these rest back upon and are deeply imbedded in the kind of concrete and intimate life-experience reflected in the old stories. And the case is the same with the New Testament Church, though the writings here more often assume it. We must not separate our doctrine and theology from humble and obscure realities. The "hiding-places" of religion's power are always to be found in the saga of the common life and in the way God uses and crowns our creaturely endowments.

III

Let us look more closely at one of these old episodes, the atrocious story of Rizpah,

the concubine of Saul. It will be recalled that two of her sons were impaled with five other descendants of Saul, at the behest of David and the sacred lot, to appease the Gibeonites and stay the famine.

And they hanged them on the mountain before the Lord, and the seven of them perished together. They were put to death in the first days of harvest, at the beginning of the barley harvest.

Then Rizpah the daughter of Aiah took sackcloth and spread it for herself on the rock, from the beginning of harvest until the rain fell upon them from heavens; and she did not allow the birds of the air to come upon them by day, or the beasts of the field by night.

As McFadyen writes:

Here is savage vendetta on the third generation; here is a priest manipulating the oracle against the innocent; here is atrocious crucifixion; but here is mother love against the sable background of error and cruelty. It reminds us of the poem of Kipling:

Though I were hanged on the highest hill,
I know whose love would follow me still. . . .

Perhaps McFadyen with his quotation of Kipling sentimentalizes a little. Yet the story, despite the sobriety of its narration, is overwhelming. Why is it in the Bible? What is its place in the historical books? What is its place in the *Heilsgeschichte*? We could ask the same question about the apparently unmotivated anecdote of David's homesickness and the heroic devotion of his three mighty men, two chapters later. Are these merely irrelevant episodes of sentiment, the one of mother love, the other of hero-saga? Can we not find many similar tales among the annals of the Scotch Highlanders or the American red men, or in the *Iliad*? The point rather is that such stories disclose to us the subsoil of common humanity with which God is always wrestling, the roots of faith, doctrine, and liturgy which must never be separated from their flower.

IV

A corollary for today would be that vital religion must have its eyes open to what is going on outside the Church in the common areas of sex, family life, making a living, love of country, and in such war experiences as comradeship in arms, endurance, heroism as well as horror and treachery. The Spirit of God moves in unexpected places. As Péguy said, "Grace is insidious. If it doesn't come from the right, it comes from the left, if it doesn't come from above, it comes from below." We rightly value the offices of the Church, the proclamation of the Gospel, the Word of God in Scripture, as the vehicles of God's action. But behind all these lies God's intimate commerce with the lives of men in the ordinary experiences. We must have our eyes open to his dealings in secular situations: amid the tensions today between the older and younger generation; in connection with the obstacles to love between the sexes and the frustrations of marriage in our society; and with the hurts and thwarting of youth as they seek to solve their problem of security in the competitive hierarchies of our economy.

Let us make one other comment on these Old Testament stories. I am struck with the fact that they deal with just such material as we tend to make fun of as "sob stuff" when we meet it in modern form. Mother love in Hagar and Rizpah; pathos for the little lad (the "sonny boy" motif); the "my hero" theme in connection with David; and "do-or-die" heroics. Of course the stories in the Bible are not told in a sentimental way. But they have to do with these elemental relationships and natural yearnings like mother love, love of country, and hero worship, which involve our very vitals. These stories lay bare the

roots of human vitality, the cables which carry the powerful voltage of human impulse and action, whether creative or destructive. The modern psychologist knows how important these ingredients in our makeup are. Now the Bible evidently sees these drives, their satisfactions and thwartings, as God's opportunity. God works through these features of our creaturely nature. Here are the needs to which God gives answer. It is out of frustrations here, in part, that the prophet receives his call. It is thence that dreams and ideals take on power and elicit devotion. The tree of Judaism has its roots in these kinds of human realities. The vitality and meaning of the messianic hope, of eschatology, spring up from these explosive forces in our nature. We must not fall into an otherworldliness either liberal or neo-orthodox which neglects these potent resources of great faith.

I conclude, then, that the Bible is a very human book and warns against any kind of false spirituality or idealism. Revelation and the grace of God are tied up inseparably with our "somatic" existence, as we say today; that is, with our fleshly-sensuous-bodily life with all its organic relationships, widening out as these do into the social, economic, and political spheres. God does not and cannot by-pass the original endowment with which he created us; nor the bonds that link us with nature, family and clan; nor our ordinary joys and sorrows, successes and defeats, skills and crafts. Any understanding of Christ or of the early Church or of the theology of Paul or of the message for today which dissociates these from man's natural affections and common needs is bound to be wrong. Any redemption so offered us will not be a truly relevant one.

IS JESUS GOD?

By ALBERT W. PALMER

[So appealing was the article by Dr. Palmer in the November, 1953, REGISTER on "Santa Claus and God" that the editor requested another chapter from the projected book. Dr. Palmer is President Emeritus of the Chicago Theological Seminary and Former Moderator of the General Council of Congregational Christian Churches of the U.S.A.]

[NOTE.—The following article is planned as chapter ix in a projected book on theology for laymen which will probably be entitled *What God Is and Does!* One chapter, "Santa Claus and God," was published in our November REGISTER. Other chapters will deal with "The Modern Eclipse of God," "The Half-Gods of Yesterday," "The False Gods of Today," "The Unconscious Worship of God," "Some Legitimate Doubts about God," "How We Discover God," "The Practice of the Presence of God," "God and Personal Conduct," and "Questions Laymen Ask about Religion." The topics to be discussed in the book were largely suggested by laymen themselves and will be treated in simple nontechnical language suitable for use in discussion groups and personal meditation.—A. W. P.]

IT IS said that a Scotchman will usually answer a question by asking another. In this case there are two other questions which must be asked: first, how much do you really know about Jesus? and, second, what is your conception of God? This book has attempted, thus far, to deal with the second of these questions. Let us now turn to the first: what do we really know about Jesus?

OUR INFORMATION ABOUT JESUS

What we know about Jesus comes to us largely from the New Testament. Only the slightest fragments or echoes of him are to be found elsewhere. In the New Testament the earliest references are in Paul's Epistles, which date from the decade of A.D. 50-60, that is, from twenty to thirty years after the crucifixion. The dates of the Gospel are, roughly, A.D. 70 for Mark, 80-90 for Matthew and Luke, and 100-125 for John. In other words, Paul, when he wrote, was as near to Jesus as we are to Woodrow Wilson; and the author of the Fourth Gospel probably was not so far as we are from Abraham Lin-

coln. These facts pretty conclusively dispose of any idea that Jesus is just a myth or imaginary character.

Our information about Jesus from Paul is not very specific. He was writing Christian exhortation, not biography. He assumed that his readers knew the outlines of the Master's life and message. But his loyalty to Jesus is clear and the Christian character of his teaching unmistakable. Some would go so far as to say that the twelfth chapter of Romans is a Pauline version of the Sermon on the Mount; and, apart from Jesus, how could the thirteenth chapter of I Corinthians ever have been written?

THE SYNOPTIC GOSPELS

After Paul, our next source of information is the Gospel of Mark, probably written in Rome about A.D. 70. It is a collection of vivid stories about events in Jesus' ministry, a book of action which possibly echoes the teaching of Peter at Rome. Tradition says that Matthew wrote down a collection of Jesus' sayings or "logia" (which means "words"). Then some un-

known author combined this teaching material with the events narrated in Mark and added infancy stories from Joseph's viewpoint, thereby producing our Gospel of Matthew. This gospel, probably written in Palestine, is Jewish in many of its interests, as Mark was Roman, and dates from about A.D. 80-90. About the same time another man, probably Luke, the companion of Paul, wrote a third gospel which contains practically all of Mark and much of the teaching material in Matthew plus some very important material, like the parables of the Good Samaritan and the Prodigal Son, from some other source, plus an infancy narrative from Mary's point of view, and thus produced our Gospel of Luke. This is a continued story. Part II, by the same author, is our Book of Acts.

Luke is distinctly and deeply humanitarian in emphasis and probably echoes the spirit of Paul and of the Christianity he preached to the Gentiles. These three, Mark, Matthew, and Luke, are called the "Synoptic" Gospels. The word "synopsis" means "seeing together." They see Jesus from much the same point of view and depend on Mark for their order of events.

THE GOSPEL OF JOHN

The Fourth Gospel is to the first three somewhat as an oil portrait is to a group of photographs. It is an interpretation of Jesus' significance and message as preached in Ephesus at the beginning of the first century by a deeply spiritual leader, probably named John though almost certainly not the apostle John. The book shows not only profound understanding of Jesus but also a knowledge of facts, especially in the closing days of Jesus' ministry, not recorded in the Synoptic Gospels.

Beyond these written records, and a few fragmentary references to Jesus in Pliny and in the Oxyrhynchus Papyri, there is no further literary information

about Jesus. But we must never forget that Jesus was not primarily a literary character. His teaching went directly into the lives of his hearers and was preserved and reproduced by their spoken testimony and their transformed lives in the world around them. This living tradition expressed itself in the heroic spirit of early Christianity and is still a continuing influence in the Church of today. Jesus comes down to us not only through books about him but from person to person across the centuries.

JESUS' MESSAGE

What kind of person was Jesus, as these records depict him? A most winsome, strong, and gracious man, "born of a woman, born under the law" (Gal. 4:4), according to St. Paul, and appealing by his message and personal contacts to all sorts and conditions of men. He taught a way of life which marvelously combined courage and nonviolence, strength and gentleness, practical wisdom and spiritual insight, human service and divine communion. His contact with people rebuked their sins, softened their hearts, healed their illnesses, and utterly transformed their lives. He built upon the noblest ethics of the Old Testament but transformed his teaching by a personal charm, and a skill in parable and imaginative language, that made the common people hear him gladly and aroused such enthusiasm that they wanted to take him as a revolutionary leader and make him an earthly king.

THE MESSIANIC PROBLEM

The Jews did not crown their kings; they anointed them. The word "messiah" means an anointed king, and its use is analogous to the British use of "the Crown." Broken by the exile and frustrated by national defeats and failures, the Jewish people found compensation in

an almost fanatical expectation of a future messianic age. Public imagination was as preoccupied with this conception as our age is obsessed with fear of communism. Just as everyone has to register his attitude toward communism in America today, so Jesus realized he had to clarify his conception of the messiahship in his day.

First of all, he had to think through the problem for himself. When his sense of divine mission registered itself at his baptism, he immediately withdrew into the wilderness to think his problem through. His conclusions about the character and procedure of the Messiah are dramatically portrayed in the story of his temptation—a story which he doubtless told his intimate followers in explaining to them what he conceived the messiahship to be. He decided it was not to be for him an outward or miraculous kingdom but an inward and spiritual harmony with God.

THE TRIUMPHAL ENTRY

Then came his months, perhaps three years, of teaching ministry, his parables and beatitudes, his piercing epigrams and comments, his marvelous model prayer. Still the mistaken popular expectations of an external messianic kingdom persisted and embarrassed him. It is not easy, even for a supreme leader, to escape the favorite formulas and stereotypes of his age. Finally, in what we, with pathetic misunderstanding, call the "triumphal entry," he used an old technique of the prophets and enacted a drama to make absolutely clear his peaceful, nonmilitaristic conception of the messiahship. "If I am to be regarded as Messiah," he said in effect, "it must be the kind of Messiah Zechariah foretold, a Messiah of peace and not of violence and war!"

THE "SECOND COMING" IDEA

But, even so, his age still misunderstood him, even after he most startlingly

revealed upon the Cross another great conception of messiahship, namely, the Suffering Servant of chapter 53 of Isaiah. Still his followers were so completely conditioned by popular military messianic hopes that they expected him to return on the clouds with legions of angels to set up his kingdom. Believers in a physical "second coming" of Jesus have been expecting that ever since!

Fortunately, there is another type of thought in the New Testament, represented by St. Matthew's beautiful closing promise: "Lo, I am with you always." The actual Greek has it: "all the days"! Paul, in his early letter to the Thessalonians, expects Christ on the clouds very soon; but, in his later epistles, he changes his emphasis and finds in Christ a constant present help and inspiration. This view comes to full flower in the Fourth Gospel: "Yet a little while, and the world will see me no more, but you will see me; because I live, you will live also!" And so many Christians today, while not expecting to see Jesus step off the clouds to set up a miraculous millennium, do find in him an ever present comrade and inspiration all their days.

OUR ETERNAL CONTEMPORARY

Perhaps this abiding influence of Jesus is, after all, his most important characteristic. He has become what Walter Horton has called "Our Eternal Contemporary." No other person in history is so influential. Whether it will or no, the world stands before his judgment seat. Any standard lower than his teaching and example is always either apologized for or rationalized away. "Thou hast conquered, O pale Galilean!" the poet says. Well, he probably wasn't pale, but he has conquered! And he is no longer just a Galilean; he belongs to all humanity; or, more accurately, all humanity now belongs to him!

Jesus is not only the ethical yardstick by which we measure character and conduct; he has become the spiritual comrade of all that is highest and best in human hope and aspiration. The well-known saying that, if Shakespeare came into the room, we would rise to our feet, but that, if Jesus entered, we would fall upon our knees, reveals his place in human life. It is far more significant than any labored proof or disproof of any miracle or even the virgin birth itself. It is the birth of Christ in the soul of every true and sensitive man or woman that really counts. This continuing increasing life of Jesus in the consciences and value judgments of century after century is the most significant and important form the resurrection possibly could take. He is not just a record out of the past—he is a living vital force, the Master of the centuries who cannot be ignored, conquered, or denied.

THREE CONCEPTIONS OF CHRIST

Now let us come at last to the question at the head of this chapter: Is Jesus God?

There are three major answers that may be given. The first was presented over the radio program, "Faith in Action," recently by the representative of a powerful fundamentalist type of church. He said that the Jehovah of the Old Testament, who created the universe, came down and walked the earth as Jesus Christ. He inferred that Jesus retained all the power of Jehovah and knew that he possessed it. Hence the miracles.

A second answer would be that of an agnostic humanism, which would say that we know nothing about God or any reality beyond humanity, but that Jesus does represent a very high level of human genius in the moral realm and deserves to rank with Moses, Lao-tzu, Confucius, Buddha, Plato, and Ralph Waldo Emerson.

Between these two extremes lies an an-

swer more in harmony with the facts which we have been reviewing both about Jesus and about the nature of the universe itself. This answer would be: Yes, Jesus is God in terms of human life and character. Jesus is so much of God as could be compressed into a human personality, living in first-century Palestine. He was genuinely human, experienced life as we do, sat wearied by the well-curb and felt the nails go through his hands, knew frustration, betrayal, and outward defeat. But there was no defeat within. There seems to be no stain of sin upon his soul; his teaching grows clearer and more compelling with the years, and no apology is needed for anything he did or said. So far as God could express his character in terms of human life, he seems to have done so most adequately in Jesus. Since Jesus' day we cannot think of God apart from Christ. As someone has said: "Our God is an infinite Christ!"

A VOICE FROM THE THIRD CENTURY

How the divine life could so completely fill and possess a human personality is, of course, a mystery beyond any adequate explanation. After all, we know too little about human personality and its relation to God to dogmatize about such matters. But long ago an early Christian, Origen, who lived A.D. 185-251, gave us in *De principiis* this interesting and helpful analogy. He said: "A lump of iron placed in the fire receives the fire in all its pores and veins, and becomes completely changed into fire, provided the fire is never removed from it and itself is not separated from the fire. . . . If anyone were to try to touch or handle it he would feel the power of the fire, not of the iron. . . . While, indeed, some warmth of the Word of God must be thought to have reached all the saints, in this sense (Christ) we must believe that the divine fire itself essentially rested, and that it is

from this that warmth has come to all the others."

Of course Origen's chemistry is outgrown, and no analogy must be pressed too far, but still it would seem that what he was saying about the incarnation, the meeting of the human and the divine in Jesus, was about as good an explanation as such a mystery can ever have, as the struggles of theologians in the creeds of Christendom illustrate abundantly. Suffice it to say that the divine fire was in Jesus superlatively. How, if at all, that divine fire differs from the glow we sometimes find in other lives, even in our own, no man knows. It is enough to recognize it when we see it and rejoice that "God was in Christ reconciling the world unto himself."

THE SOCIAL GOSPEL

It is most significant that this revelation of God in Christ is still going on and still expanding. Every moral crisis, individual and social, has to be brought ultimately before his judgment seat. Someone has said: "After Jesus, it is his religion or no religion!" To one who goes to the bottom of his problems, that is startlingly true. Note particularly the expansion of Jesus' influence and authority which has come with what we call the "social gospel." In Jesus' day, living in an occupied country under a political and ecclesiastical tyranny, his message had to be almost entirely in personal terms. But, with the emergence of self-government and free communities, what he taught to individuals expands to guide and criticize our social life. Cities, schools, and governments, business corporations and, yes, even armies and navies, have to ask: "What would Jesus do?" What we think about God in Christ comes to real focus and tremendous relevance in the answer our consciences make to that supreme

question in both personal and social situations. The most devastating denial of the divinity of Christ that it is possible to make is to deny or ignore the authority of Jesus in all of life's problems, individual or social.

FORGIVENESS

One more inevitable question arises about Jesus: How does his death on the Cross enable God to forgive our sins? Much legalistic and futile theologizing can be by-passed at once when we recognize that the death of Jesus on the Cross enables God to forgive our sins only so far as it creates in us an attitude of penitence. The Cross did nothing to change the mind of God, which is always one of good will and love, readier to forgive than we to ask for pardon. But the Cross may change *our* mind, *our* attitudes, and thus make forgiveness possible. Jesus' teaching about forgiveness is clear and explicit. It depends on repentance, humble and sincere effort at restitution, and the abandonment of all hostility, hatred, or revenge. Reconciliation is so important that it takes precedence over worship and must be sincerely sought before placing one's offering upon the altar. We must forgive if we expect to be forgiven!

This is our basic social need. Invincible good will and a permanent quest for reconciliation are absolutely necessary to the salvation of society and of every individual. The alternative is the tragedy of public or private war. Salvation is escape from moral tragedy and can be effected by the Cross only in so far as Jesus' teaching, coming to its climax there, can touch and transform our hearts. The Cross can save us, not by any legal transfer of guilt or punishment, to cancel out our sins, but only by transforming our basic attitudes into harmony with the forgiving love of Christ as revealed on Calvary.

JESUS' RESURRECTION

"Did God really raise Jesus from the dead in bodily form? If so startling a thing occurred, why didn't it make a more immediate mark upon the population?" So writes to me an honest inquirer with an independent mind. In reply, I would call attention to the fact that it was only to those who loved him that Jesus came back in the resurrection! The teaching I received as a boy, both from the pulpit and in the Sunday school, always seemed to assume that the resurrection was a sort of physical demonstration to prove the divinity of Jesus and confound those who had crucified him. I had always rather vaguely wondered how they had been able to withstand so spectacular a proof. But, as a matter of fact, Jesus never reappeared to Pilate or to Annas or to Caiaphas. To them he remained as dead as when the evening shadows dropped the veil of darkness on the crucifixion. It was to those who loved him that he returned in all the beauty of the Easter morning—and to them alone.

The real significance of the resurrection is something much more beautiful and permanent than a mere reanimation of the old material body and resumption of the former physical life for a few brief days. The Jesus of the resurrection experience

comes and goes and reveals himself at will. Two disciples walking along the road with a stranger find they have been walking with Jesus unawares. A group in the upper room suddenly discover that he is with them. Beside the lake they find him standing in the light of early morning. Always his word is one of comfort, of illumination, of courage. But he goes no more into the Temple to argue with the Pharisees or down along the crowded streets. Only to those who love him and yearn for him does the beautiful presence come. Pilate and the high priests go on blindly thinking of him as dead. The doctors in the Temple draw a long breath of relief—the troublesome and revolutionary teacher is safely dead and buried! But those who loved him learn that he is not holden of death but is alive forevermore! And this new experience with Christ transforms their lives—henceforth they are children of the resurrection, heirs of immortality.

Is it not always so? Down through the ages Jesus is only a dead Christ—an interesting, or troublesome, or strange historical character to those who love him not. Self-seeking and self-absorbed men and women, the proud, the ambitious, the domineering, the violent, the revengeful, go their way quite oblivious to anything he said or did. Only those who love him know the risen and ever living Lord.

THE MINISTER AND THE FUNERAL

By PHILLIP W. SARLES

[A graduate of the University of Wisconsin and C.T.S., the author has held pastorates in Emporia, Kansas, Dallas, Texas, the Congregational Church of Rogers Park, Chicago, and, since 1952, has been serving the Mayflower Congregational Church, Detroit, Michigan.]

THE only way to change funeral customs is by consultation ahead of time and not after the loved one has died. It is too late when the family is under the pressure of many problems which demand immediate solution.

No one is more dissatisfied with funerals than the minister, and yet precious little is done to change them. In sporadic cases individual ministers and ministerial associations have taken the situation in hand, and often the results have been community upheavals which settled very little. The subject of funerals is charged with potential dynamite, more than social action or denominational merger. Just how can the sincere Christian minister serve his parishioners and keep his conscience and their respect? Two channels are offered here.

The minister must make his suggestions known to the members of his church, and he must consult with the funeral director. Let us discuss these channels in reverse order. Too often the minister has looked upon the funeral director as his public enemy. He dislikes him for many reasons. Funeral directors have transgressed on the minister's rights. They tell the minister where to stand, when to enter, what time the service will be, and even suggest the character of the service. They placate the minister by sending a chauffeur to drive him to the service, provide a side room for him to use while waiting, and give him Christmas presents. Most ministers want to play the part of

the gentleman, so they do nothing about it, except grind their teeth or blow off at home.

But let us consider the plight of the undertaker. He is a businessman of a special nature. He makes a substantial investment and must pay his debts. He works only when there is "business," but he must be ready to go into action with all his specialized equipment at a moment's notice. Because the entire business is specialized, his charges are high. As hospital costs are high because of specialized needs, so are funeral costs. Unless the undertaker has enough "volume" of business, he cannot pay off his investment and labor costs, and good taste does not allow him to advertise widely or to "push sales." He wants to give a maximum amount of service for the family with a minimum effort on their part. Also, he has to be very conservative and has to shy away from any methods which are not tried and true, for the slightest feeling of off-color policies could build up a community sentiment to ruin him.

The mistake he makes is to try to fit one service for all people. Individual tastes differ, and so do the circumstances. One leading automobile manufacturer now has twenty-eight different color combinations available for the buyer, although a few years ago he had only black. I am not suggesting that such a variety become an innovation for funerals, but I am saying that the same character of funeral service for an active member of a Christian Church and an unchurched person, for a

baby and for an aged invalid, for a shy and sensitive person and for an energetic extrovert, is not reasonable. Death is the great leveler, to be sure, but other ways of memorializing the difference can be manifested in addition to the minister's words. Why must there be the same low un-earthly light, the same display of the body, the same set of musical recordings for all services? All people are not alike.

The minister and the funeral director need to have a heart-to-heart talk, and the minister will have to take the initiative. The funeral directors do not initiate conversations about changes in funerals with ministers. The minister must wait until he has "established" himself in the community, and then he must divest himself of any enmity toward undertakers. In a perfectly rational and cordial manner he can choose the right time and talk to some mortician who is himself a well-integrated and respected person. Together they can clear many points and come to some agreements. At least these two can be a starting point. Perhaps someday a conference on a larger level of ministers and undertakers could be arranged. The two groups must learn to work happily together.

At the same time a minister is making his approach to the undertaker, he should let his sentiments be known to the congregation. This can be done in a variety of ways. It must always be done sincerely and without rancor. He may reveal his ideas to the deacons and deaconesses. He may set up parish discussions on the subject. He may preach about it. He may talk it over with his closest parishioners. The idea of improving the funeral service so that it will be a more Christian occasion must always be the goal. The clergyman will want to point out that everyone will not want to engage in a new type of service, that some will want to do just as habit and community tradition dictate. He will

announce, however, that some people will have wondered why improvements have not been tried before. Conferences on suitable funeral services will be held by pastor and people. Some people may want to arrange their own services in broad outline. If a person consults his lawyer for making a will disposing of his property, should he not consult his minister for ideas about his funeral? I have just conducted a service for a clergyman cousin, Dr. Jesse Sarles, which was according to his expressed wishes revealed several years ago. People will tell others what they have done. Some may want it made clear to their families that the minister of their church will have charge of the arrangements for a suitable memorial service. Arrangements may be made to have services in the church instead of the funeral chapel. Responsive prayers for audience participation and appropriate hymns of faith for congregational singing may be chosen. Almost any pastor would count it an honor to create a special service for a parishioner's death. Families may be advised to remain at home to greet people or use the church parlor, instead of spending long hours at an impersonal funeral chapel. The remains may be withheld from display or the casket placed in some room other than where the family gathers. There is a growing sentiment for remembering the deceased in life as last seen rather than having unnatural made-up remains of a loved one on display. The church may suggest that money for flowers be sent for memorial funds.

One or two suitable services conducted in a creative and new manner would be enough to set up a trend. We ministers must start somewhere. It isn't Christian or feasible to attack the funeral men openly, but sympathetic and cordial relations can be started and changes can be made. We have made a little progress in the past, but much more is surely needed.

"RETIREMENT" IN PILGRIM PLACE

By FRED EASTMAN

[Dr. Eastman spread the fame of C.T.S. far and wide through his work in Religious Drama. More than anyone else, he made this magazine what it is, serving as its editor from 1926 to 1946. He resides in Claremont, California, but if "retirement" means inactivity, he will never retire.]

I

YOUNGSTERS under fifty years of age, please turn to some other article. I write this one for ministers and other Christian workers who have begun to think about their eventual retirement—when and where? A few years ago I faced these questions. It would have helped if someone ahead of me on the road had shared his experience. I hope that this narrative will serve those about to take the big jump (jump, not slide) from full employment to full retirement.

In June, 1952, the whistle blew for me to quit the chair which I had held for twenty-six years as Professor of Biography and Drama at the Chicago Theological Seminary. A chair? Rather, a bench; for it included courses in Religious Drama—Greek, Medieval, and Modern—Biographies of Men of Power, Religious Values in Literature, Religious Journalism, and other assorted offerings in the general field of Religion and the Arts. I also edited, from 1926 to 1946, the C.T.S. REGISTER. Summers I devoted largely to writing at the Eastman summer workshop in Bristol, New Hampshire, where I wrote a dozen books, edited a half-dozen more, created a score of religious dramas (mostly one-acts), and turned out nearly two hundred articles, about a third of them for the *Christian Century*.

I loved every part of that job: the teaching, the researches, the writing, the editing, the fellowship with students and

faculty. It was like being paid to play golf, although I didn't confess this to the Directors. Thus the years swished by. Then suddenly the whistle blew.

The Board of Directors, the Administrative Council, the Federated Theological Faculty, the students and even the janitors gave me a beautiful send-off with gifts, a banquet, speeches, and a magnificent leather-bound Book of Tributes. The C.T.S. REGISTER devoted much of its November, 1952, issue to some of those tributes. No teacher could ask for more generous appreciation. For days, exalted in mind and spirit, I fairly floated in the starry heavens.

Then, *thud!* School adjourned; students and faculty dispersed. I came down to earth, landing atop a heap of thorny problems of retirement which my wife and I had occasionally struggled with but never fully solved. Where to go? What to do? How vacate the spacious octagon office which contained most of my five-thousand-volume library—the office where I also conducted my classes and held innumerable conferences with students? How sell our seven-room apartment where we had lived so happily for a quarter-century? How dispose of half our furniture and three-fourths of our library so that we could live in a four-room cottage necessitated by our reduced income? How break our ties with the United Church of Hyde Park and the score of other community organizations? What about our two sons and their families—Richard on the faculty

of North Central College, Arthur on the faculty of the University of Michigan—should we move beyond easy reach of them?

Such headache questions plague everyone facing retirement. They require both prayer and aspirin. We had thought about them from time to time. Thinking is relatively easy. But *deciding*—there's the rub!

Skipping the details of our struggles, we arrived at this major decision: we would make a complete break with our Chicago community. We would start fresh in a new locality, a smaller one where we could explore new tasks and new friendships. In part our reduced income forced this decision. We felt, too, that in a few years we would be too old to stand the strain of another move; therefore, better make this the one and only. As for our sons and their families, there seemed as much chance that they would be called to positions in the West or East as to remain in the Midwest. In any case, wherever we moved in the U.S.A., we would still be within a few hours of them by plane.

II

We chose Claremont, California, not because Harry Fosdick had said, "It is thirty-five miles from the nearest known sin," but for better reasons. It is a beautiful small city nestling in the scenic Pomona Valley at the foot of the snow-capped Sierra Madres. It actually has the roses-in-December weather the rest of California claims to possess. Although its population is only 9,000, it boasts four colleges: Pomona, Scripps, Claremont Men's, and Claremont Graduate School, whose combined enrolment numbers about 1,800. Many of our older friends, notably the late Dr. George Albert Coe, my beloved teacher and guide for forty years, had chosen it, and two younger friends, Dr. Alvin Scaff (C.T.S., 1940) and Dr. John von Rohr (C.T.S., 1941), are now on

the faculty of Pomona College. *And* it includes Pilgrim Place.

What is Pilgrim Place? Probably every reader of these lines already knows that it is a colony of some 210 retired missionaries, ministers, and other Christian workers. From the official pamphlets one learns that it was founded in 1915 by broad-visioned Congregational leaders including Dr. James A. Blaisdell, then president of Pomona College; that 70 per cent of the present residents are Congregationalists; the rest Presbyterians, Methodists, Baptists, etc.; that 37 of the residents labored as missionaries in China, 13 in Japan, 14 in the Near East, 5 in Africa, 10 in India, 17 in miscellaneous foreign fields, and 115 in the United States. Their average length of service was between thirty and forty years. Their average age, now, is about seventy-five. Most of the married ones live in small cottages of three or four rooms; the single ones in dormitories.

Other bare facts and figures: Owing to the increasing number of applications, it has been found necessary to restrict admissions to "persons within the age limits of sixty-five and eighty years, and to applicants who have spent the major part of their working years in salaried Christian service." Two plans of residence are in operation: (a) rental, by which an accepted applicant pays a monthly rent of about \$25 for accommodations in one of the dormitories or \$50 for a small cottage; (b) life-lease, by which the accepted applicant builds a cottage on a lot furnished by Pilgrim Place, the plans of the house subject to the approval of the Board of Directors, the completed cottage to be the property of Pilgrim Place, and the applicant to receive a life-lease upon it. After the death of the applicant the cottage becomes available for rental. There's a long waiting list of applicants (150) for rentals; a much shorter one (20) for the life-lease plan.

The facilities for study and cultural advancement in Claremont and Pilgrim Place include the libraries of the four colleges as well as those of the city of Claremont and Pilgrim Place; the annual series of concerts and recitals by outstanding artists; special-interest groups for painters, poets, chess-players, woodcrafters. There are local units of the League of Women Voters, the American Association of University Women, and the Red Cross. For recreation there are two roque courts in Pilgrim Place and miles of shady, tree-and-flower-lined curving roads. The distinctively religious life of the city centers in its eight churches, the largest being the community church (Congregational in affiliation), which has two thousand members and a widely diversified program of religious education and community service. Pilgrim Place has its own weekly prayer meeting. For times of illness the McCabe Rest Home provides limited and low-cost nursing service for residents.

Thus we knew before we applied for admission to Pilgrim Place that, if accepted, we would not be "inmates" of an "institution." We would be free citizens of a co-operative fellowship. We would have as neighbors scores of elderly missionaries and other Christian workers whose long experience on the frontiers of the world might provide a reservoir of wisdom. We would also have hundreds of college students whose youth, energy, and high spirits might provide a tonic for our aging arteries. Best of all, we would have *freedom*—freedom to choose our neighbors, our activities, our recreations, our church, our eating places, our participation in the opportunities for cultivating our bodies, minds, and spirits.

III

Just what all these opportunities and this freedom would do to us and how we

would fit into their framework, we didn't know. Nor had anyone told us that Pilgrim Place had developed into what the Reverend Carl M. Gates calls "An Experiment in Gerontology, the scientific study of the phenomenon of old age and how to make it a creative experience."¹ We must discover for ourselves the nature of this study and the heart and soul of this unique community.

We sold our Chicago apartment, and with the money we purchased a life-lease on a four-room cottage in Pilgrim Place. We deeded our New Hampshire summer workshop to our sons. We thus disposed of the only real estate we possessed and the headaches that go with such ownership. We were now ready to make a complete commitment to our new home.

Some weeks earlier we had received from a Pilgrim Place friend this query, "We want to know just when you are officially retired, so we can put you to work." A good joke, I thought. No one was going to put me to work. I intended to have a good long rest, with lots of time for golf and roque. Yes, and for catching up with my reading and correspondence. When I had my fill of these, I'd stir the old brain to write a new book or play. And, thank goodness, I'd not enslave myself to my old writing schedule of twelve hundred words a day. I'd write if and when I pleased. How wonderful!

Maybe it might have been. I'll never know. I do know that during my first year and a half in Pilgrim Place in Claremont I've played no golf and only one game of roque. Nor have I written anything beyond one article and a few book reviews. For I've been caught up into the dynamic inner life of this pulsing community. Since

¹Quoted from his *Pilgrim Place in Claremont* (1953). This 108-page paper-bound book is an excellent concise history of the experiment. Available at \$1.25 from the Administration Office of Pilgrim Place.

the hour we arrived at the Los Angeles airport my wife and I have been engulfed by kindness. Pilgrim neighbors met our plane and drove us to our cottage. There we found that they had already swept and dusted the rooms and stocked our cupboard and refrigerator with food. Before we had unpacked our suitcases other neighbors, young and old, enlisted us in their various educational and public service enterprises.

I thought I had taught my last class, made my last speech, preached my last sermon. But, even before our life-lease was signed, young Dr. von Rohr tapped me to substitute for him for one semester at Pomona College teaching ninety students in his course in the Religion of the Old Testament, while he dug into a research project on a Ford Fellowship. (He also tapped your editor, Professor Mervin M. Deems, to take the second semester.) The Claremont Church's Women's Fellowship engaged me to give eight lectures on "The English Bible as Literature." The Church also asked me to lead its parents' class in a series of lessons on biographies. The Congregational Conference of Southern California and the Southwest invited me to lecture on religious drama and kindred subjects. Similar opportunities came from a score of other organizations within a radius of fifty miles. The "retired" Pilgrims saw to it that I spoke to their Scrooby Club, Community Club, Andiron Club, prayer meetings, and other groups large and small. Even as I type these lines comes a request that I give a series of Wednesday morning readings of modern dramas. To keep order among these demands, I had to go back to the old pre-retirement plan of scheduling my hours from 6:00 A.M. to 11:00 P.M. seven days a week.

IV

Of course this can't last. In another year or so those who can endure me will

have heard me—once. After that the invitations to speak will go into a quick decline. Moreover, arthritis, diabetes, cancer, hardening of the arteries, deafness—one or more of these or the other devils that cripple and incapacitate oldsters will probably catch up with me. But at the present I'm leading them a merry chase. Even when I'm no longer wanted for public engagements I can still do as many of my older colleagues do: read to or walk with the blind, visit the sick in their homes or hospitals, and generally lend a hand to those who are worse off.

But while I've talked altogether too much, I've listened too. Listened to lectures by Harry Fosdick, Lord Dunsany, and many others; to concerts by the Los Angeles Philharmonic Orchestra and to recitals by such artists as Artur Schnabel and Helen Traubel; to famous scientists, explorers, and philosophers. Similarly my wife has had her mind and heart engaged in multitudinous activities. Hardly a day has closed without leaving us weary but happy and with a lot of things left undone which we ought to have done.

Meanwhile we're discovering daily the deep wisdom of those who founded and developed this laboratory experiment in gerontology. They limited their scope to retired Christian workers who had a *common tie in their unity of spirit and ideals*. For these the founders and their successors did not seek to provide custodial care or to add ten useless years to their lives. They sought rather *to add years of usefulness, to offer opportunities for service, to open new doors where old ones had closed, to transform decadence into creative effort, and loneliness into cooperative fellowship*. And through all these the spirit of *Freedom*. For these opportunities and this freedom my wife and I are profoundly grateful.

V

Pilgrim Place still has many problems unsolved. For example, where to find suf-

ficient capital for its maintenance, and where to send future applicants when its remaining thirteen lots have been assigned. Its total capacity is 225, and it already has 210 in residence in its tight little tract of twenty-nine acres. When thirteen cottages are built on the last thirteen lots, the administration will have to hang up the "Standing Room Only" sign. But the courage and the faith of its founders have met similar crises in the past, and the present Directors are working on these problems.²

Whether or not the reader can find a

vacancy in Pilgrim Place a few years hence, he can determine now that in his retirement he will continue to grow and to serve and not simply vegetate himself into a grave. Such a determination will lead him to seek the fellowship of a group bound together by a unity of ideals and spirit. If that group will utilize the results of Pilgrim Place's experiments, and conduct more in the same cause, the outlook for the seeker will be bright.

² Correspondence upon these matters should be addressed to Mr. Frank M. Herkelrath, Business Administrator of Pilgrim Place, 660 Priscilla Way, Claremont, California.

TO THE ALUMNI

By PRESIDENT ARTHUR CUSHMAN MCGIFFERT, JR.

IT WAS hard to tell which was which the other Sunday afternoon, so intermingled were the Seminary and the First Congregational Church of Western Springs. The church held a service on January 10 honoring its minister, the Reverend Edward F. Manthei, and his wife, Florence. Manthei holds three degrees from the Seminary: M.A., '38; B.D., '38; honorary D.D., '53.

Dr. Swan, of the Board of Directors, spoke about Manthei as a student and minister. It was under Swan's influence that Manthei decided to enter the ministry. Many other young men and women have entered the ministry during the years of Dr. Swan's leadership of the First Congregational Church of Madison, Wisconsin. I was asked to speak about the significance of the Seminary's D.D. degree and the relation of the Seminary to the Western Springs Church. Dr. Manthei made a beautiful response. Another member of the Board of Directors had a major though inconspicuous part in this notable celebration. Mr. Virgil Martin was a mem-

ber of the committee which organized and sponsored the happy event. Afterward, he and Mrs. Martin gave a dinner for the Mantheis and finely topped off the occasion.

"These Men Serve Your Church" is the title of a new Seminary leaflet. It includes the names and occupations of the Directors of the Seminary—an impressive list. What it has to omit, however, is any account of the specific achievements of these men. I learned the other day, for instance, from one of his friends, that Director Joel Hopkins of Granville, Illinois, made a notable showing at the recent International Stock Show in Chicago. He has been specializing in the Shorthorn breed. His awards were:

Reserve Champion bull

3 first places	1 ninth place
1 second place	1 tenth place
3 sixth places	1 thirteenth place
1 seventh place	

His son, Tommy, aged twelve, is crowding his father's record. Tommy's heifer, HSF

Rosebud II, won second in her class individually, sixth as one of the pair of heifers, and first as one of the pair of yearlings.

Through the generosity of several of the Directors, the Congregational members of last year's senior class were enabled to make a visit during spring vacation to the denominational and interdenominational headquarters in Boston and New York. The influence of this visit upon the seniors themselves and upon the whole student body was electric. This event took place almost a year ago. Those who took the trip have had a chance to think it over and see it in perspective. This is what they have to say:

I don't know how many times during the past year the trip to New York taken by the C.T.S. seniors last spring has entered my mind. It was so rich in new experience and so valuable in gaining perspective on my work as pastor of a small church that I constantly look back on it as one of the real high points of my Seminary life. In some ways it did more toward relating our work at the Seminary to the life of our churches than any other single thing that happened during my three years at Chicago. It also provided me with a doorway through which I have been able to see and understand immeasurably better the denominational fellowship of which I am a part.

...I would like to thank you and the Seminary again for taking this creative step in integrating graduates into the life of the churches.

I've been thinking a good deal about the trip; it is hard to sum up. It was not any particular events or people that can be pin-pointed as making the trip worth while, but it is the total impression, or, better, feeling-tone, acquired from the trip. Viewed only from a mimeographed letter or, at best, a distant speaker's platform, it is very easy for us who are young and wise to be suspicious or at least fail to be in sympathy with the work of national officers. On the trip, names become people, "programs" cease to be dreams of "office-sitting executives"; instead, they

are an honest attempt to meet the needs of the whole church. One has some idea of why programs are conceived, and, with such an understanding of motivation, one can make most effective use of the work of national officers. I have had a feeling ever since the trip that young parish minister and denominational executive are one in motivation and goals. I am certain I would not have said that last year at this time. One can never forget the reception we received; time was given generously, ungrudgingly.

I hope this year's class will be able to make the trip. At that time, and even more in retrospect, it was thoroughly worth while.

As we pass into the pre-Lenten season of 1954 I am reminded of a high point in Lent last year when we Senior Congregationalists were favored with an experience we will likely never forget.

The junket to Boston and New York, which you and other benefactors of the Seminary made possible, opened to each of us new vistas of understanding about our Congregational heritage and future. There was the personally flattering experience of having men and women who have done important things for the denomination and for Christianity and who must have been anxious to get back to doing more take time from their busy schedules to visit with a group of soon-to-be-hatched young ministers.

Several of us, during that week of intensive living together, enjoyed an opportunity of fellowship with each other which had not been possible before because of the exigencies of fieldwork and classroom.

Standing in several historic pulpits, as I did, talking with men whose names we knew and whose works we had read, and growing from the very fellowship of the pilgrimage, as we all did, was an experience which cannot be counted in terms of the small sum of money which it cost each of us, or the larger amount which came from certain benefactors. It was an experience to be evaluated in the intangibles of the spirit.

I very much hope that it will be possible for the Seminary and its friends to establish such a plan for the further "sharpening-up" of all its Congregational graduates.

I suppose the lasting accomplishment of the trip was a sense of loyalty growing out from it. First it meant to me that the Seminary did care for us and Congregationalism cared

enough for us that it introduced us future ministers to its organizations and the men who otherwise would have been nothing but titles.

THE PRIVILEGE OF WORSHIP LEADERSHIP

By ERVINE P. INGLIS

[Dr. Inglis, member of the Board of Directors of C.T.S., and pastor of the First Congregational Church, Webster Groves, Missouri, delivered three lectures at Ministers' Week on the general theme "Priest Meets Pastor." This was the first lecture. It was tape-recorded and then edited.]

IF THIS were a convention of professional violinists, I suppose it would be acceptable to choose one of the number to play in the hearing of the rest of us, not because he would play any better than another, but because somebody would have to play. Probably that violinist playing before the other violinists occasionally would hit a sweet note that might be appreciated. In any case, the other musicians would go home after the experience lifted in confidence, because they would say, "At least I am as good as he is."

We recognize that all of us here are concerned about this matter of worship, as we are all professionals in the field and to a considerable degree experts in one phase or another of it.

I heard about old Uncle Joe down in the Ozarks who got out his fiddle one evening and, after he shifted what was in his mouth to the side of his jaw, said, "My friends, I'm gonna play you my favor-ite tune. I'm gonna play you 'Napoleon Crossing the Rockies.'"

"You don't mean 'Napoleon Crossing the Rockies,'" a young girl said; "you mean 'Napoleon Crossing the Alps.'"

"Well, anyhow," he said, "I'm gonna

play you my favor-ite tune. Some calls it 'Napoleon Crossing the Rockies,' and some calls it 'Napoleon Crossing the Alps.' Experts differ."

Of course they do, but experts also agree, so we shall be dealing this morning in the areas of general agreement, recognizing that such an hour need not be filled with novel things but rather with the things that are most commonly used and valued by us and have been traditionally in our vocation. I think frequently of the statement of C. S. Lewis, who said, "We need less to be instructed than we need to be reminded."

This morning, then, we shall remind ourselves of the things already known and valued. We need to eat frequently, even though it be the same general type of food; we need to pray frequently, even though we may use the same prayers. So it is well for us to deal often with these sacred and meaningful matters.

The year after Dean Sperry brought out his book *Reality in Worship* I read it. He published it in 1925. I believe it was one of the five or six most meaningful books in all my experience, for it opened my eyes to something to which I had been blind. I do not recall that in those days, in

this Seminary or any other seminary, they were teaching the boys how to lead worship or how to recognize the values in it or how to receive help through it. No seminary was doing much in those days, and most of us went away from the seminaries, as you know, inadequately prepared. When I came across this book, a new door was opened for me. I recall especially the chapter in which Dean Sperry discussed the Roman Catholic Mass, describing the meaning of the Mass and how important it was in the mind of the celebrant; that here he was persuaded that the bread and the wine actually were changed into the body of Jesus, so that here was a *real* thing that these worshipping Christians had before them, giving value and power to their experience, as we all know. But Dean Sperry went on to say that we Protestants need not limp behind, for if our Roman Catholic brethren have this transubstantiation of bringing to pass the real presence of Christ in the worship, so do we Protestants too. From that time I began to sense the meaning of the great privilege that was mine. For if the Catholic transubstantiation lays hold upon bread and wine and, behold, the body of Christ, among *us* transubstantiation consists in laying hold upon *immortal souls*—men and women, who are the church, and transforming them *into* the body of Christ. Let us as we enter into that experience realize the sacramental meaning of it, so that our worship be not permitted simply to be singing a song, reading a little Scripture, and then giving a prayer. I am not speaking any new thing to us who are ministers, who in this experience of worship leave the pastor and the prophet behind and become in our own sense priests. I am speaking no new thing to you to say that, when a group of persons, the Church, under our guidance, becomes the body of Christ, in which his mind and his spirit are present, *that* is a

high and sacred privilege which we enjoy. You and I still know the thrill when we stand before a congregation who have come in some measure prepared, and we speak words of institution, it may be saying, "Holy, Holy, Holy, Lord God of Hosts, the whole earth is full of his Glory," and know that some meaningful and real change has come. *That* is the sacred moment, and no priest of any other church has a greater and more sacramental privilege than we have.

The elements in corporate worship are three: (1) God and his Word; (2) the people with their needs and moods; and (3) the priest or minister.

GOD AND HIS WORD

I am glad that we are not dependent upon our own thoughts wholly or our own inspirations when you and I enter into worship leadership, for here we have God's revelation. We have something in the Word of God, however you define that word, which has power and efficacy in itself if we but recognize it—aye and beyond our recognition. I am at one again with the Catholics, who of course have been experimenting in worship through the centuries. I am at one with them in recognizing that the Mass is not wholly dependent upon the celebrant; that there is something given in Christian worship, something revealed. It is a revelation we have given to us, which, however unworthily administered, is still the Word of God, coming from him and ordained by him, for the salvation and help of us children. So when you and I lay hold on some of those great psalms, "Lord, thou hast been our dwelling place in all generations," "I will lift up mine eyes unto the hills from whence cometh my help," "Out of the depths have I cried unto thee, Lord, hear my voice," it doesn't take much of a human being, or much of a minister-priest, to find God's help flowing

through this revealed word. When we lay hold upon those great hymns, through which God's Word also speaks, "O God, our help in ages past, Our hope for years to come," or "Nearer My God to Thee," or "All Hail the Power of Jesus' Name"—you see, there is revelation streaming in through all this, ready for us, so that leadership in worship and the contemplation of it consists far more in laying hold upon a glorious gift and much less in throwing emotional switches and pressing psychological buttons, which leadership in worship so often has been considered to be.

SYMBOLS

The Word of God, then, as you and I have it to administer, comes in various forms. I am thinking now of some of the symbols that we always expect to deal with as we contemplate worship-leadership. The symbols in this chapel sanctuary speak the Word of God. I have looked at them and have received something quietly streaming through them into my heart and mind.

A guide showing us some of the great statuary and carved engraved work at Chartres Cathedral this summer helped us understand why it was everywhere—along the walls, carved into the ceiling, the beams, the stalls, the screens. There seemed to be a plethora of them until the guide said, "Remember that through the centuries the folk who worshiped here couldn't read. Consequently, they had to have the Word given to them in a form that they could accept and understand, hence the pictures." So we have symbols in our church that can be and, perhaps beyond our recognizing, are helpful. You know which ones have ministered and have spoken the Word of God to you. Doubtless we do not use every symbol, but certain ones have come to have meaning for us and our congregations.

I wonder what your favorite symbol would be? What in your own experience has spoken God's Word in quiet symbolic form? Whatever the symbol, it is likely to be more effective when the object is tied to a person. For example, if in your sanctuary that center symbol of the Word of God is a Bible—very well, let it be here, a Bible. Everyone can see it. However, our Scottish fathers understood something when they saw to it that, as worship began, an officially designated man, of long-disciplined Christian living, at the beginning of the service would bring the Book, placing it upon the pulpit desk and opening it before the Lord, so that the object and the person combined to speak a more powerful language.

Many of us have candles burning in our worship service, for there is something in fire and the flickering of the flame which has a spiritual meaning for us. It seems all right for an usher to scratch his match hither or yon on his anatomy and light a candle, but there is something missing if that is done. If we are going to celebrate and symbolize the presence of God through the flame of fire, let that flame be lighted with reverence and meaning. Out of my own experience let me suggest having a group of acolyte boys. (Why did it take us so long to begin to use our boys, in helping us with our worship, when there has been grace flowing through that experience in the Church from its beginning?) Suppose we have a ninth-grade boy or an eleventh-grade lad with a gown on, the same color as the minister's gown, coming down the aisle in procession (of course there is symbolic meaning in the rhythm of procession too). Suppose that, before that lad comes out in the procession to lead it, his pastor comes and lights the taper that the boy carries, then the boy may know that this fire that he is to bring in symbolizes the presence of God. He is

the one who signals that Presence here, and the fire is sacred fire. Not only is that lad moved by his service in the leadership of worship but his dad and mother and grandfather will come and be present the morning that boy brings in the fire.

Now let us think of the Scriptures as representation and presentation of the Word in worship. As some of us have grown gray hair, we have come to know what it is that we have to an increasing degree in these sacred Scriptures. It was Harmon Bross, home missionary to Nebraska in the early days after the Civil War, who in his great age said to me, "Young man, you will do well if you commit to memory more of the services that you are using." He spoke of the funeral service and the wedding service and the psalms.

Ask yourselves how many of the psalms are of sufficient power and meaning in your life that you have committed them to memory, so that you stand before your people not bound to any printed word but lifting out of your own heart these great glorious meanings. If they are in the pages of our memory and we bring them thus to our people, their virtue increases, since we bring not only the *words* but also the music of our heart and of our mind.

How many translations do you dare use in your worship service? It is unfortunate of course, with so many and such rich translations, if we are limited completely to any one, though I recognize that some people like the grand old 1611 musical words and phrases. If these are necessary for some people in their worship to know that God speaks through these words, let us use them, but at the same time we need not be completely limited to them. If, for example, we are dealing with a passage in Galatians, or Romans, we can make use of more than one translation and bring out both the music and the meaning.

THE LAITY

Of course we recognize the opportunity of letting a lay person share in the leadership of worship in the reading of the Scriptures, for among us Protestants the Bible is open to the laity. Many of us have discovered help coming to the congregation, to ourselves, and to the layman or youth who reads. Someone out of a deep religious experience may read the Scriptures, read them not in any easy fashion but with the sense of their great importance. All of us suffer at the evident shift in attention when the time for the reading of the Scriptures comes. So often the thinking seems to be elsewhere but not here. Is it not tragic that out of the very revealed Word of God we bring our weakest message? Let us have a person who has prepared himself, has rehearsed the reading, if need be, so that people may know that the Word of God is spoken. It may be that occasionally someone comes to you and says, "Something happened to me this morning when you read the Scriptures that I had never known before," and then you know that the Word of God has spoken. Some of us in the Middle West know James Clark, perhaps our most eloquent preacher in the St. Louis area. James Clark was born with the burr of a Scotsman, and that helps a little. I heard him speak of his preparation for the reading of the Scriptures, saying that he literally stood before the mirror as he read. He had Charles Laughton's records of Scripture-reading, to which he listened in order that what was there might, through him, be given to the people.

PRAYER

Another of the elements entering into worship is prayer, the pulpit prayer, the pastoral prayer. Prayer is communion with God, that heart-to-heartness with the Eternal Presence, that experience of bringing two spiritual points together

until the spark of recognition leaps between them. Prayer—it takes much out of us, doesn't it, when we lead people in this conversation or communion with Almighty God, "to whom all hearts are open, all desires known and from whom no secrets are hid"? It is a great thing to lead the body of Christ in communion with the Father God. When the old Seminary house stood on this very ground, Clay Palmer and I roomed on the third floor. I had returned from my Sunday's work in Oak Park, where President Ozora Stearns Davis was interim preacher and I was director of young people's work doing my Seminary internship. I had shared with him in the worship, and he permitted me, a student, to lead the congregation in prayer. Monday came, and I heard footsteps coming up that winding staircase, and sure enough it was Uncle Ozora Davis. He sat down there in my room, and we talked about the church in Oak Park. Then he fixed himself as he did when he was about to make a pronouncement and said, "Now, Inglis, you're a nice young fellow." (And I knew that!) He said, "Out there they like you well enough, but, Inglis, when you talk to God in a church, why do you make your voice sound as if you were trying to sell tinware to the Almighty?"

This experience of prayer must not be thought of as a common thing, not a holier-than-thou tone, but as something coming out of the depths of one's sense of values and significance. I know a vacation Bible school where the pastor takes the children through the church and helps them to know the meaning of the lovely symbols in the Sanctuary. These were five-year-olds, and we talked together about the murals, the Cross, the candles, and the lights. After the time was up, I said it would be well to have a prayer together. A day or two later I was calling in the home of one of these five-year-

olds, whose father was telling me how the young lad had reported what had happened. He told about how we had talked about the windows, the Cross, and the lights. Then he said, "The minister was standing up in front, and the minister said to us, 'We are going to talk to God,' and, by golly, we *did*!"

We recognize that we are celebrating a *person* in this prayer experience. I know that I beseech and beg God too much for things, and ask him to be present. Heavens, is that the kind of God we have? No, we have a God who is present before we are and will be here when we are gone. Surely our prayers must be prayers of recognition, and, if we beseech God for anything, let us ask that we be open to him and be conscious of him. Our prayer ought to recognize and celebrate his presence, for that is something to celebrate.

The presence of God will command prayers of request, prayers for the healing of those in distress. Well may we pray to God, not to heal this person, but to take these prayers of ours which come out of our faith and love and *use* them in whatever way he divinely desires to use them to do his holy Will. Let these prayers be out of our deep sense of need and out of our awareness of reality. Then the prayer will scarcely be the long prayer. It will be a prayer in which we have opened to God the doors that he asks to have opened. As men and women thus share and pray out of their hopes and needs and attitudes, the knowledge of the unseen will be there and felt by them.

All of us, more or less, use silence in our prayers. If only the people who worship with us were better aware of the meaning of silence and how to use it, I suppose we would use it more. But in all likelihood our best prayers are the prayers in silence, for there is an eloquence when people are in tune and when they are aware of the thing for which they are present. There is an

eloquence in silence by which each heart and mind lays hold upon what is real to him and the loved ones for whom, day and night, it may be, he is lifting up his prayer; and here in the presence of other worshippers he senses a priceless experience in prayer.

THE PEOPLE

Let me now speak briefly of the people, who are in the pews when you and I lead in worship, whom we know pretty well, and who are on our hearts. They are the purpose and reason for our coming. It is difficult for me to come into a worship experience until I am acquainted with the people and the situation. Are we aware of them? Have we visited them? A good reason for calling is that when we worship together we can be aware of them, the places from which they come, and the needs which they bring on shoulders and in hearts to the Sanctuary. Have we prayed for them in our own devotions in the mornings? Do you ever come to your Sanctuary at six-thirty on Sunday morning? If you haven't, try it for a month. Come while it is still dark into your unlighted Sanctuary, stand in the place of worship and leadership, and look at them in the darkness. Then sit here where such a one will sit and over here where another will sit. Both have need, and they will be along later. Think of those people, of the problems and the needs they bring behind the masks of their faces when they come in, of the hurts and the distresses, often the tragedies and despairs, behind those smiles. And then do you have a place to stand where they can't see you too well when they are coming into the Sanctuary? You watch them come and rehearse in your mind what they are bringing with them, who they are, and the needs that they have. If so, you and I are ready to come to a place of worship and leadership with compassion. Our wor-

ship will have the power of God in some measure transmitted through it.

THE MINISTER-PRIEST

Who are you and who am I to have this great sacred experience placed upon us? Read Lev. 8:1-7 and sense the preparation of the priest before going into the worship experience. We had better be disciplined and made ready. We are not ready to lead in worship until we have been prepared for it. We cannot dash into a situation, eyes and tongue sticking out, and be ready to lead people in the deeps of worship. We had better be clean in mind and washed of body and prepared of spirit, if God is going to be able to use us helpfully. I am glad, of course, that God is not dependent upon a consecrated man to bring his grace into the hearts of people. God can use even a Jonah who hates those to whom he is ministering and wishes they were dead. God can use even a Jonah to bring his message to men apparently in a relatively powerful tone. But most of us are not Jonahs. If God can use an unprepared person in some measure, I am persuaded he can use you and me far better when we are prepared, for personality counts for so much in our faith.

Christianity profits by personality and snags upon personalities—we know that. The priest or minister who is flippant, an exhibitionist, sophisticated, self-conscious, impatient, or angry surely handicaps God and the flow of his grace into the hearts and needs of the people. If we can come prepared in mind and spirit, clean of body and disciplined in our thinking, God has a better chance to use us. One Sunday morning in Rome a group of us who were with the C.S.A. Seminar last summer decided we would worship in a Protestant church. We found a congregation of Waldensians not far from the Forum. We arrived early and observed those people,

whose religion was of sufficient meaning to them that they could be Protestants in the city of Rome. As they came into the pews, instead of genuflecting or sitting down and bowing on the pew ahead of them, each stood in his place for a minute and prayed quietly. The time came for the formal service to begin, and through a door came a young man in the vestments of the Reformation. The dignity of his bearing was not hidden by the robes he wore. He ascended into that high place where he led us in worship. Since he spoke in Italian, many of us could understand only the Scripture to any extent. But we didn't need to understand his words, for here was Roberto Coomba, who led us in a worship experience that could not have been more effective in my heart had I understood every word that he said. Here was a man through whom God in a way was speaking.

If you and I can tune in, and if we can tune out the things that need to be tuned out, then the high privilege which is ours can be better realized. In one of those buzzing little rooms behind the Sanctuary in a little church in Lincoln, Nebraska, where the choir was noisily robing (it was also the minister's study) sat the preacher of the

morning, Edward Steiner, a man of God. I watched him. His eyes were closed and his hands tight as he sought in prayer in the midst of confusion to prepare himself for what to him was a sacrament immediately ahead of him. And the thing was accomplished through him. Sincerity, what is that theme sincerity, which seems to be the clearness of the lens through which the rays of God's grace are focused? What is sincerity? I've tried to define it for you, and I can't quite. You and I know what it is, and you and I know that to the priest and minister of God who seeks to be in any measure worthy and to prepare himself and to be cleansed and tuned in there is something eventually that comes. Maybe it is sincerity as a result of which there comes an overtone which cannot be described or quite isolated but which has its meaning as it lays hold upon the congregation.

As we come to the beginning of one of these great hours of privilege, we might well say: "God of Grace and God of Glory, on this people pour thy Power; crown thine ancient church's story—bring its bud to glorious flower. Grant us wisdom, grant us courage, for the living of this hour." Amen!

ASSIGNMENT FOR PROTESTANTISM

By WALKER M. ALDERTON

[*Dr. Alderton needs no introduction to readers of the REGISTER. Associate Professor of Student Field Work in the Seminary and the Federated Faculty, he was asked to give the Alden-Tuthill Lectures in Ministers' Week in February. This lecture, tape-recorded, and edited, is the first in the series of three.*]

I

A GENERATION ago Samuel McChord Crothers wrote a delightful essay entitled "The Dame School of Experience," an interview with an educator. He tells that after some witty exchanges in the course of the

day's observations the visitor was about to take his leave when he brought out some question about how long it takes the pupils really to learn something that is important. Well, the peppery old dame replied that some of her pupils had a way of keeping up many of their retaliatory exercises and

tactics generation after generation, and you thought you had to give up on it—they were not going to learn anything. But some of them eventually got around to learning that it was better to quit hurting one another and to begin helping one another. That undoubtedly is a big lesson in the school of experience. Her remarks of course were a little inconclusive, and the question was left not fully settled for the reason that this was the dame's school of experience. And the data were not all in—they never are all in. So, as the visitor went down the walk, he heard the pupils busy in the school starting on the next assignment: "I experience, thou experiencest, he experiences, we experience, you experience, they experience." I wonder, he thought, whether they will all learn enough, soon enough. We have such portentous questions running through our minds about our place in the world of affairs when we think of ourselves as Protestant churchmen. It seemed to me that we had no better chance to make a fresh running start in a trial run upon some good thoughts about our duties and prospects as churchmen than to step back into history a little bit and to ask ourselves, What has been the trend, and the gravamen, the force and the central tendency, of the experiences which we as Protestants have collectively had here on this continent? From the moment when the first colonizing European settlers set foot on these shores to the present time, our Protestant churches have had to undertake a rather formidable and far-reaching set of what the educators here in our near-by school very imaginatively came to call the other year the "developmental tasks." They mean by the phrase, I suppose Ross Snyder would say, those things we have to do as an organism from the first moment of life in order to have assurance that maturation is taking place and adulthood will finally reasonably be reached. What kind

of developmental tasks have been most important to us as Protestant churches here on this continent?

II

First of all, what have we done? We have had to come to terms with the civil government and work out the precious formula of religious liberty. The churches have had to learn to be self-supporting; they had to set up plans for the education of ministers and then support these ministers on a family basis, by a voluntary system. They had to organize and support schools and colleges until these institutions could be built up to tax support or could secure endowment. They had to learn how to evangelize the communities and then move on and out with the receding frontiers. They had to learn how to meet people and then compose differences of sectarian and ethnic lines as all sorts and conditions of men poured into the continent here. They had to learn to meet conflict, such as that having to do with the abolition of slavery which meant conflict of conscience, conflict of groups, conflict of sections producing divisions within the ranks of the churches. They had to follow the rootless and the property-less people into the great cities and into the rapidly developing industrial areas—as the four- or five-hundred-year period of the mechanization of our civilization began with increasing tempo to overtake American civilization. They had to share the burden of knowledge and education with minority groups, particularly with the emancipated slaves. They had to help to welcome the transplanted peasants of Europe, many of them wholly unacquainted with Protestant practices and the foundational concepts of a democracy. They had to try to follow migrant laborers as the surplus population turned from being those who followed the work of the world as single men into family groups that now poured streams of population into five or six main

areas of the United States every season to bring food to our tables. They had to take part in reform movements organized to combat civic corruption as well as personal failures in the form of alcoholics. They had to invent and develop new approaches to the young: the Sunday school, the YMCA, the YWCA, Christian Endeavor, the vacation church school, the summer camp, and conference. They had to develop the means whereby the printed messengers of men's thoughts would find their way to men at every age level and in every condition and need. They had to go through periods of rapid ingathering of people who experienced cataclysmic soul searching at frontier revival meetings. They had then to turn this method of evangelization into something which could be domesticated among the churches and to undertake the development of new theological understanding under the impact of science and the new dimensions of the world. They had to gird themselves for new battles in order to share the burden of freedom in the face of fears resulting from world-wide war, and with the beginning of the atomic age to face the threat of still further violent divisions among the men and women of the world. They had to open the minds of their constituencies to the new divisions of the time-honored missionary task and then to see in the common efforts of the National Council and the World Council something of the meaning of the irrevocable global setting in which now many of the tasks of the churches and the Christian life must be envisaged. They had to enlarge their minds to see the place of spiritual forces in the growth of world culture, which might at the same time take root in community life and there alone find the kind of nourishment and sustenance which will make it possible for mankind to reproduce and carry forward a world communion of minds and spirits. They have had to see the

moral pietism and liberalism challenged by more orthodox views of man's plight, his growing sense of inadequacy, his absolute dependence on both the disposition and the power of God for salvation. They have had to see ideological and political conflict mounting to high pitch in the world—seeming often to discount if not to destroy the role of the free man in society and seeming likewise to relegate persuasion and consent-gaining to mere expediency. They have had to see ministers and leaders brought under investigation and by imputation under censure because of views or affiliation involving public efforts. They witnessed at the same time able leaders in our own and other lands turning with candid and humble expectation to the wellsprings of the spirit, so long witnessed to in the churches. They witnessed many mergers among the churches, heard the talk and discussions of still others to come, and have seen many kinds of cooperation in the form of the National Council and of the World Council of Churches. You can amplify this record. Running through and rounding out that record are heritage, innovation, courage, faith, but also to make the record complete a very great deal of narrowness, bigotry, seasoned ignorance, inevitable diffusion of thought in shallow forms, passing for conviction among heterogeneous peoples who do not understand each other's minds, resulting often in prideful parochialism too easily confused with conviction and freedom. But withal it is not a negligible story. It moves with a witnessing processional down the large corridor of history: the American churches and their own social soil, their local habitat.

In estimating our churches' relationship and meaning to present problems, men hold different views of these chains of events and of the weightings that should be given to the dominant move-

ments, to what has struck the tone whereby the whole chord could be understood and heard. This stimulating record of transplanting a heritage from Europe, husbanding its beginnings in a strange soil and climate, watching over its often crude innovations, its outbursts of emotions or bigotry or power, sometimes impresses the mind as extraneous or negligible or merely queer or quaint. The American religious scene has had so many eccentricities that we are tempted to say it is not even history, and interestingly enough there was little formal history of it in terms at least of social movement until Professor Sweet and his younger brilliant colleagues here in this University center began to gather up the fugitive materials and put them together into a formidable history of the whole of this so that it can continue to instruct us in fresh forms.

One turns, for example, to the remarkable two-volume work of the Beards on the *History of American Civilization* and searches almost in vain for references to religious life and religious institutions. So we ask about what has happened here in America and whether any formidable eventfulness will rank in another age with the kind of thing that Whitehead has in mind when he talks of the "Niagara of Events" that is always pouring over the moment and furnishing the whole of the ongoing history with its fresh moment of power and of creative beginning. We ask whether or not this kind of thing has been going on in our experience of Protestant life in the United States. And, if these questions are thus put somewhat controversially, they may serve to suggest the kind of commerce of the mind which needs to go on if at this juncture our continued growth in numbers is to be matched by deepening power. It must be admitted that many members of Protestant churches hold the bond

lightly. It is within their own minds an untold story there, one they have not known how to take hold of even if they have touched fragments of it in this piece of mythology or that event or some bit of history their pastor unveiled for them for five minutes on Sunday morning. Leadership cannot take lightly the fact that we have had this great and growing body of youth, men and women identified with the institutions of the Christian religion that have gone through the forms of growth in this land.

III

Perhaps we can gain perspective on the whole movement of the Protestant settlement and development in this country if we step back into history. It was not by accident that Thomas Jefferson in preparing the draft of the Declaration of Independence reminded his British brethren and particularly King George III of the circumstances of our migration and settlement here. These circumstances have been often recounted, but they will bare retouching, and we can distinguish three worthy of particular and special emphasis. In the first place, the sheer decision itself to come to America was fateful for the people who came and founded the settlements. Although the physical world in Europe had been neatly and tightly bound up in the minds of most of the people surrounded by a narrow strip of sea and they themselves had had the comfort of that confinement through the long centuries, yet increasing numbers were impatient of being contained by that boundary especially when the use of the compass made seafaring possible in all directions and tales of the wonders of the world began to permeate the common life of mankind. The net result was that, when the voyages of Columbus came after the seafaring exploits of preceding centuries opened the prospects of life in a new land, many dis-

turbed and unhappy people were ready to dream of a new land and restless to make a new start. The Protestant Reformation made man feel independent of the forms of institutions and the towering repository of authority which they saw in the cathedrals and other imposing organizations of the church. The new doctrines tended toward subjectifying religion and thus helped create the new realm of the inward life. This made it easier for those who longed for the New World to travel light, to share a limited fund of controlling ideas with fellow-convenanters, to rely upon the burden of truth carried within the covers of the Book, the Bible, and confirmed within the mind and conscience of the individual. The very character of that decision to set out for the New World had thus begun to take shape before the fateful-near occurrence of the discovering of America in 1492 and the launching of the Protestant Reformation in the early 1500's. Deciding upon a journey to the New World with all its attendant dangers could not have been very easy for any of these colonizing groups. It meant a rupture of ties with all that was familiar, a final goodbye to many kinsmen, the tossing-aside of many of the goods of life which had accumulated in homes and in neighborhoods and were dearly prized. Let us not make too little of this folk experience of picking up in Europe and moving to America. These details fall into place only in the light of the whole range of the enervating spirit and attitude which was abroad in the world at that time.

IV

In the second place (as Mr. Jefferson reminded the British leaders), most of the people crossing the North Atlantic came as *settlers*. Let the mind dwell on the pictures which the names provoke: Jamestown, Plymouth, Salem, Massachusetts Bay, Rhode Island, New Amsterdam, Del-

aware, Baltimore, Pennsylvania, Charleston, Savannah. And while in the earliest at Jamestown there were adventurers aplenty, yet the serious intent of founding homes and caring for families and staying with whatever the venture brought was the basic characteristic of these settlements to a degree that has never been true in all the migrations in history. Of course the new doctrines tending toward a subjectifying religion thus helped to create a new realm of inward life. In a certain sense domestication of it was all that could be done in the breakup of Europe in the beginning of the Protestant era. Along with what was new in the man, there was the demand for the new situation. In number of proportion the adventurers, of course, were here, the sinners went along with the saints, speculators, exploiters, indentured servants, misfits, jailbirds, yielding to the lure of opportunity, the promise of immunity from real or fancied injustice. Naturally enough, many sought out the specious anonymity of the new communities, where circumstances of vast geographical distance gave absolution to past failure, beyond the power of any priest. The initial stamp of their European cultural derivation was not to be erased from these people—that civilization in general and the experience of particular groups in particular countries moved with them and continued to clothe their actions in the new environment. The crucial point is that, in placing the North Atlantic between themselves and Europe, these people had done something very different, from the Spanish, let us say, to the South, who stood out by contrast. There, sword in hand, the people had come to set up a feudal establishment, to overrun the rich civilizations that were already there. Here the people came into the wilderness and settled down, and in the act of settling down they tipped the scales of life's always precarious balance

toward permanency of home life and institutions. Conditions in the American colonies required fresh forms of reflection upon collective security, governance, and integrity. It brought about a reshuffling of values, the recodification of things expected. If the responsibility placed upon the individual was often stark and terrifying, it had the longer effect of giving fresh weight to every man's opinion and action. The very form of their migration and settlement affected basic social patterns which underlie all associations, courts, communities, colonies, congregations, civil assemblies.

V

In the third place, they were conscious of cutting ties with the feudal stratifications, structures, and forms of European civilization. This varied from group to group. Some were more conscious than others that coming to America was one more irrevocable step, in a deeply felt rebellion, even though they did not conceive that as a civil rebellion. No basic patterns of loyalty could remain immune to the environment and its imperious demands. The Virginia aristocracy of landed gentry and the later plantation aristocracy in the Carolinas remained politically and culturally important in the total life of America, but the plain story of the Separatists on the "Mayflower," the setting-up of the Commonwealth of Massachusetts Bay, the establishment of the Society of Friends in Pennsylvania, leave little wonder that one should have written a Compact, another the Cambridge Platform, the third to have opened the door for many kinds of seekers and innovators to join in a general community. The civic and institutional inventions occurred under the pervasive axiom that they had to fend for themselves, and increasingly they felt they had every right to take whatever steps were necessary in fending for them-

selves. The alternative was to perish in anarchy in the wilderness. Yet the thing was accomplished bit by bit, piece by piece. In the remarkable correspondence which occurred between John Adams and Thomas Jefferson in their last years, Jefferson had occasion to make reference to the culmination of their successful efforts in the Revolutionary War. To which Adams replied, "The Revolutionary War,—but the real Revolution had been accomplished long before." This was true of the settlers who came to the colonies in the early time. The vocal and prestige-bearing groups were motivated by the desire to escape religious restrictions and political disability. Within the new environment they struck out in new lines that eventuated in new forms of institutional endeavor. The character of the new geographic and social environment demanded a revision also of the concept of the parish and the meaning of membership in a Christian society. In most of Europe the parish was a geographical area. This was true even in lands that by the seventeenth century had been won by Protestantism. Limited freedoms grudgingly given to Anabaptists, Mennonites, Remonstrants, Huguenots, Baptists, Separatists, Seceders, and Quakers nevertheless seemed fragile enough among the vast establishments of monarchic power, but in the colonies it was different. Although Virginia, New York, and the Carolinas would set up Establishments, some of them to remain in brief form for a while, these local transplantations were by-passed eventually under the influence of the new environment and the widely varying practices. In New England the system of tax support in theocratic form soon gave way. The theocratic type of church organization simply withered away; it could not last. The tendency was toward voluntary support of the churches, responsible membership, a strong degree of lay control, the self-chosen parish, and a

growing acceptance of the tradition of political dissent. Without these practiced forms of mutual ministry in the development of the early church organizations on this continent, we could hardly have achieved the revolutionary political doctrine of the separation of church and state. The same may be said for the development of educational opportunities. In a new country everything had to be done. It was not only that people in New England and Virginia and Lutherans in Pennsylvania laid great store by a learned ministry. Too much can be made of that. The time soon came when interest in education was powerfully reinforced by demands for shipbuilders, navigators, homebuilders, surveyors, accountants, joiners, ironworkers, storekeepers; in short, people who could read, count, measure, calculate, to say nothing in terms of the call for teachers, barristers, printers, and ministers, eventually for the growing congregations. The importation of goods and the migrations of skilled and educated persons continued, but very soon the numbers of the latter fell far behind the demand.

Much has been made of the point that the first schools were established in order to train children to read the Bible and to participate in the services of worship. So they did begin, but they were never alone for that, and they were never long dominantly for that purpose. That is to misread the full history on the basis of which we have to interpret the meaning of the whole education movement in the United States. The other demands just mentioned were practically concurrent, and they were not long without tremendous influence upon the whole idea of what schools and formal learning might do for people in their new environment. By the time of the Revolutionary War or very shortly thereafter, the increasing number of printed fliers, wall bulletins, and newspapers that

carried advertisements calling for help in varied lines of work which required literacy and capacity for computation went beyond the imagination. One of our colleagues in this University has mastered the information along these lines and has had to rewrite nearly all the early history of education which had already been put into formidable tomes.

VI

Once here, the settlers faced conditions they could not have anticipated. The unanticipated in human experience is often the key to action, especially in times of movement and expansion. Those religiously inclined had to meet the apathy or the hostility of the unchurched. How would churches under these circumstances be able to hold the people? What was the meaning of membership in the church? How could the church people carry the load of putting up buildings, maintaining parish organizations, supporting the local ministry, setting up schools for the education of their children, and at the same time make themselves economically secure in the unfamiliar forms of work to which all had now to turn their hands in the new land? That they continued in speech, manners, clothing, remnants of cherished furnishings and in innumerable ways as outposts of Europe is to be expected; in this sense the colonies were outposts of Europe. Yet in every major development there had to be innovation. Some of these innovations took place within the order of life which the people and leaders brought with them. Many of the colonists, particularly the Dunkers and the Moravians in Pennsylvania, but for that matter the Puritans and Separatists in New England as well, thought that they had sought out America to enjoy in greater security what they had come to love so well in Europe. They merely wanted space in which to re-

main the same as when they came. But they could not have it that way. If a Roger Williams appeared, he employed a stubborn logic to expound and embody ideas related of course to ferments of thought already well known in Europe. His example presaged what was to be, though he lived and died without seeing a large expansion of his vision regarding separation of civil and churchly powers.

Yet not until the Westerning impulse seized upon great numbers, about the time of the Revolutionary War, did the still nostalgic European of the seaboard area begin to be something else. Presently a new kind of individual appeared in America and for that matter a new kind of man in the world. First among the Vermonsters, then in the upper country of Virginia, and over the mountains into Pennsylvania and Ohio, was felt the beckoning of the areas where a man could be on his own; where the unsettled man could unsettle himself and go and settle again; where the family man could found an Eden and start, if not a dynasty, at least a new settlement. When pioneering really got under way, America began to cease to be European. Thus there emerged a new figure upon the American scene—the pioneer. His movement West was to be of a character never seen before on this planet. The pioneers moved into a relatively empty land, pushing into the

new ^{new} area voluntarily, building rough shelters, living by a combination of wit and work with ax and rifle, mingling a sentimental kindness and a genuine hospitality with an understandable ruthlessness. The pioneer was possessed by a strongly and strangely acquisitive spirit, killing birds and beasts, felling the forests for a time, often without reference to need. Many stories have been told about the massacre of the wild pigeons. As the little settlements grew, it came often to be the axiom that the men would “kill all the birds and fell all the trees.” Conrad Richter presents the picture in one of his trilogy of books of how a company of men in an Ohio settlement, over the protest of their wives, organized one of their great drives to round up and kill all the beasts within the area. And then nature took revenge in a hard winter or two that followed, when, with food supplies running out and the snow deep, there was no wild game for starving families. We are still a ruthlessly wasteful people. Much of the complaint about our “mass man” is that he is part of a civilization in which our industrial processes carry out with increasing fury of wastefulness those traits which Frederick Jackson Turner, in an essay read in 1893 described as being the basic traits of Americans and sons of the frontier along with buoyant optimism and a genuinely felt good will.

TEN YEARS OUT

[The Editor asked members of the class of 1944 to give a brief account of their experiences in the decade following their graduation from C.T.S.]

WE SPENT more than seven years in Lisle, Illinois, where we were impressed by the beauty of the little church and the friendliness of the people. It was a continual struggle to unify a Congregational fellowship amid the rapid movement of the postwar suburban population. The most satisfying accomplishment was undoubtedly a Vacation School in cooperation with the local Roman Catholic Church. For five years we had nuns and lay people teaching arts and crafts together to large groups of our children. It was a real community effort with increasing appreciation and understanding on the part of both Protestant and Catholic.

Marshall continued to grow after leaving Seminary and was joined by Deedee when he was two. Five years later we succumbed to the trend of the times, and Catherine appeared, a source of joy to all of us ever since. Edna attempted to have a "playmate for Catherine" later, but the twin boys who were born lived less than a day. Her health failed rapidly during the following year, but after surgery a year ago she quickly regained her youthful bloom and vitality, which many of you remember. If she continues the present trend, people will be mistaking her for one of my daughters.

Two years ago the first of January we came to Geneseo, a "transplanted community" from our home area in New York, with its lovely colonial church facing the common. The fine big manse gives us all room to expand without interfering with each other, and the tree-shaded streets of the city make us think that we have come "home" to the environment in which we grew up. The understanding and kindness of the people during our family tragedy touched us deeply. It has been a great contrast to shift from the instability of the suburbs to the traditions of this long-established community.

We have had a good time through the years. The people of our churches have taken us into their families, and our circle of friends has in-

creased rapidly. Through the sharing of friends, Edna and I have become sailors and devoted many happy hours and days cruising on Lake Michigan and the Atlantic. I have continued to collect books and for some time now have been past the point when I knew what I had. A little woodworking and refinishing has yielded the satisfactions that come from dealing with "tangibles."

I believe I have maintained my original vow never to look, act, or talk like a minister. It has been a struggle to try to become a little more human each year and help others to do the same. After some few years of the usual professional stupidities I finally learned to sit in the corners and encourage the layman to cultivate his potentialities in growth and service. The exertions incident to the attempt to translate the age-old truths of religion into modern speech and experience plus a growing awareness of the meaning of the life of Jesus Christ in everyday experience have kept me from being too comfortable. I feel that in many ways we are just beginning to comprehend the meaning of the Christian life as we turn our backs on the rutted roads worn customary by the past and forge new frontiers. Literature and the fine arts still speak to me of reality as the pattern-making formulas of theology do not. Bridging the gap between the discipline of abstract thought and the experiences of everyday is the problem of our time. We need engineering education in bridge-building, since it's rather difficult to persuade people to walk with you across a bridge that isn't there! Oh, that chasm between loving God and hating your neighbor!

I love my work and consider it a great privilege. My sincerest wish is that each of us feels this increasingly as the years come and go. Bon voyage!

DONALD I. BARTHOLOMEW

Geneseo, Illinois

Vital statistics, 1944-54: three parishes, three daughters—one per parish! 1944-46: assistant minister, Presumscot Union Parish, an interdenominational larger parish of seven churches in southern Maine, where Barbara Jean, eight, was born. 1946-49: minister, Rutland and Burrville Congregational Churches in northern New York, where Elizabeth Ann, six, was born. 1949-54: minister, Congregational Churches in North Amherst and North Hadley, Massachusetts, where Rebecca Louise, two and a half, was born. Now, after nearly ten years in the orbit of the eastern seminaries, we swing back into the C.T.S. orbit, as we move in February to the First Congregational Church of Newton, Iowa.

My own spiritual pilgrimage has been as extensive, and I can now better understand Jacob's bout with the angel. Such terms as "sin," "judgment," "grace," "forgiveness," "redemption," "revelation," now have much richer meaning. This all became crystallized with my discovery of the *kerygma*, which proclaims the full "measure and stature of Christ" and makes the Bible more intelligible, more profound, and more relevant to the condition of modern man than many liberal expositions of it. Christ becomes for me, not merely the great teacher and noble human martyr of some liberal theology, but the risen and reigning Lord of the Church and of history. The Incarnation and Resurrection become saving events in history. The sacraments again become effective means of grace. Congregational Church doctrine becomes reestablished in its historic roots, not as some self-defeating human "autonomy," but as "the living congregation of the Living Lord Jesus Christ" (Barth). The Reformation insight into man's spiritual progress is reconfirmed—by grace, through faith, unto good works—in that order. The Gospel in its full New Testament dimensions is reaffirmed as "the power of God unto salvation to every one that believeth." The initiative and assurance for the work and fulfilment of the Kingdom is restored to Him who is "King of Kings and Lord of Lords." And the chief end of man again is "to glorify God and enjoy Him forever." An awesome but glorious Gospel to witness to and to preach!

HOWARD F. BOARDMAN

Newton, Iowa

For five years following seminary I served the Hazel Park Congregational Church in St. Paul, Minnesota. During that time the congregation sold its former unattractive building and purchased new lots, built a parsonage (its very first), and converted an army chapel from Oklahoma into a church. In this charge I had the joy of introducing many programs familiar to an average church but not to one which had struggled for forty-nine years. Extra Christmas services, emphasis upon Lent, and confirmation classes, even printed Sunday-morning folders, were among the few. The calling was also pioneering, for boots and heavily padded earmuffs were used to brave the northern winter when the '36 Plymouth became temperamental.

I married Anna Lou Fell in June, 1947. Anna found herself as an American citizen in Germany from 1931 to 1946, though she had spent her early girlhood in St. Paul. In Germany she kept up her English and majored in foreign languages. Her insight from those difficult years in a war-torn country plus her European education have been an asset to my ministry. What joy it has been to share life with someone acquainted with immediate danger and hardship!

In the spring of 1947 and again in 1949 opportunities arose for me to assume the pulpit of my home church, St. John's Evangelical Congregational Church of Mount Auburn, Cincinnati, Ohio. In 1947 I declined, because I felt that at least I could not leave the St. Paul charge until something stood on the new location. When the chance came a second time, I could not resist returning to Cincinnati, a city which I so deeply love. In the interim St. John's Parish was changing rapidly from a suburban one to an inner city church. This beautiful edifice (now eighty years old) stands in the oldest suburb of the city in the midst of great hospitals, homes for the aged, and renowned educational institutions. Transients frequent our services, and I am called upon constantly to minister to the unchurched. At the same time I serve families who have been part of the parish for generations, many of whom live in the outlying suburbs.

In our spacious Cincinnati parsonage, which has the appearance of a small hotel, romp our two children. Our five-and-a-half-year-old son, Carl Ernest, with his big, dark

eyes is an eager "Kindergartner" engaging on a real Christian adventure, for in his classroom are three white boys and the rest colored. He knows and senses no distinction. Our fair, blue-eyed daughter, Helen Margarete, is fourteen months and very lady-like, now walking with caution.

To the ministry I have tried to bring a preaching and pastoral emphasis, for whether in a small town (I served the First Congregational Church of East Troy, Wisconsin, in my middler and senior years at C.T.S.), in a church with a building program, or in an established parish I am learning more and more that man is so constituted that he needs to hear the love of God in Christ and experience it in fellowship. This will ever be the "good news" and the challenge for me.

CARL J. BOLLINGER

Cincinnati, Ohio

[In response to the Editor's letter to the class of 1944, Mr. Danberg of the Edwards Congregational Church sent a clipping from the Daily Times from which the following account is taken.]

The Reverend Neil Danberg, pastor of Edwards Congregational Church since 1946, will take a major part in the work of an organization to which he has devoted much time and interest in his church and civic activities when he becomes regional director of the National Conference of Christians and Jews February 1 in Omaha.

In his new position he will act as coordinator of promotional work on the brotherhood of man with laymen and religious leaders in Nebraska and western Iowa and take an active part in the education of persons of all faiths to eliminate misunderstandings and to improve human relations.

The program of the work is divided into five channels including education seminars in universities and other school systems, work through religious organizations, labor-management groups, community organizations, and by means of mass communications, radio, television, and newspapers. Participation in panel discussions, a television program of an educational nature, and sermons in the houses of worship in the area are included in his plans for the future.

Davenport, Iowa

During casual visits in Chicago I have found it difficult to recall except in dreamlike focus the youth with my name who left the C.T.S. campus ten years ago. This means, perhaps, that the significance of the events of these recent, awakening years has not yet been fully articulated. But at least memory can work on the sequence of events.

A period in a rural charge in Michigan eased the family adjustments caused by my father's death in 1944 but also brought to me, in spite of certain joys in preaching and with some interesting people of small towns, a sense of personal and intellectual frustration. My traveling fellowship from C.T.S. permitted continued study at Union Theological Seminary and Columbia University. Somewhat accidentally I began part-time teaching, mostly in philosophy, at Columbia, Union, and (for a summer) Hofstra College. The vocation of teaching increasingly seemed best suited to my talents and personality. Since 1949 I have been associated with the department of philosophy at Knox College, Galesburg, Illinois. At Knox I have had the pleasure of personal and professional association with Perry LeFevre, now returned to C.T.S.

Further honors have come via a University Fellowship from Columbia University in 1948 and a Faculty Fellowship from the Fund for the Advancement of Education of the Ford Foundation in 1951. The last commas and periods were finally inserted in my frequently rewritten doctoral dissertation, "On the Religious Significance of Recent Interpretations of Promethean Tragedy"; and my degree has been received.

I am unmarried and live alone. Work, friends, discussions with students and colleagues, golf and other sports, and occasional streaks of writing serve as expressive media of a slowly developing self.

ARTHUR J. DIBDEN

Galesburg, Illinois

Radio filled our first year after C.T.S. A fellowship provided study at the N.B.C.-Northwestern Summer Radio Institute and work in the industry on a station in Fremont, Nebraska, where I tried the full range of experiences on the program side of radio. Ministering to the First Congregational Church of Arlington, Nebraska, during the same period

stuffed activity into the chinks of time still available to my wife Gerry and myself. In Blue Island, Illinois, where I was minister of the First Congregational Church from 1945 to 1949, our daughter Lynn and our son Kent were born.

Susan was born in Winnetka, Illinois, where I am assistant minister and minister to youth at the Winnetka Congregational Church. These enjoyable years with Dr. Samuel Harkness, Florence Cawelti, and the people of this church have been an invaluable opportunity for growth and a significant investment of our lives.

The Radio Commission of the Church Federation of Greater Chicago, its Department of Church Development and Comity, Onward Neighborhood House, Tower Hill Workshop, association and conference committees, and community responsibilities have been fascinating interests during these years. Several times I have been enticed by specialized jobs in the ministry. But I am a pastoral minister in a local community. I love it. And for now, at least, it is my part in God's eternal enterprise.

Now we are deciding what to take with us to the parsonage of the First Congregational Church of Walla Walla, Washington, and what to leave for the Woman's Society's famous rummage sale.

FRANKLIN R. ELLIOTT

Walla Walla, Washington

Jean and I have had the good fortune that discouraging "downs" have been followed by happy "ups." For six weeks in 1945, our prematurely born son was scarcely alive. However, Bobby is now a husky Cub Scout who has insisted for four years that he will grow up to be a doctor.

After three years of a full-time pastorate, we moved back to the Chicago area in 1947. I have done graduate work with the Committee on Human Development at the University of Chicago and for five years enjoyed the weekend ministry of Homer Congregational Church, which I had previously served as a C.T.S. student and where Jean and I met. For more than four years my week-day job has been as investment analyst at Chicago Title and Trust Company, where I have found inter-

esting associates whose ethical standards and practical ideals are infinitely higher than those sometimes attributed to "the typical businessman."

On March 2, 1952, flames consumed the ninety-year-old frame church which had been the site of our wedding, my ordination, and my first sermon. However, I thrilled to observe the one hundred and twentieth birthday of good old Homer Congregational Church last August by conducting the first service in our new sanctuary and expect to preach the dedicatory sermon March 7. Last summer we built an air-conditioned ranch home in Lockport and celebrated Christmas by adding an electronic organ. We sponsor the Pilgrim Fellowship group of the Lockport Church.

HAROLD M. FINLEY

Chicago, Illinois

Upon opening the note from Dr. Deems, I laughed uproariously to think that he should have mistakenly mixed my name in with the list of those old-timers who have been out for ten years. However, it took only a brief calculation with the slide rule and logarithm tables to show who was mistaken, and my hearty guffaw faded away into an embarrassed cough.

Truly, it does seem incredible that ten years have passed, perhaps because they have been rich, full, exciting, frustrating, satisfying, disappointing, challenging, and wonderful all at once. Beginning with my marriage in 1944 to Dayton Hulburt (a mere youth from the class of 1946), there has never been a dull day. Together we have shared a series of experiences and undertakings ranging from the normal to the impossible—experiences which took us from Chicago to Greenville, South Carolina, from adult education and the work of the church into insurance administration. Just how all of this transpired could never be told in a single issue of the REGISTER; briefly, it ran the course from youth work in the Western Springs Congregational Church to educational administration at the University of Chicago and Berea College, adult education in Richmond, Virginia, to our present location in Greenville. Dayton says we might have captioned these years "Man's Search for Himself"; subtitle, "A 'Square' in a Round Hole." During this metamorphic process I have gone

along wholeheartedly, convinced that we would achieve a sense of direction and purpose eventually, and I think we can say with confidence that such a state has now been reached.

Along the way we have had time to produce three fine (and may I add modestly) handsome heirs, all male-types. David, seven, is in the second grade, Danny, five, in kindergarten. Steven, eighteen months, will have a playmate when Number Four arrives in June. They're a happy, healthy lot, all-boy and rather terrifying at times!

In addition to caring for my four men, I have had a little time to do some work in my other profession. During our stay in Richmond, I was for two years director of children's work at the Second Baptist Church. Writing children's stories and church-school material has also been an interesting outlet, and I have sold material to a number of the denominational publications, which they use when sufficiently desperate.

The total C.T.S. experience has proved invaluable to me as a mother and to us as a family. Indeed, it is difficult for me to imagine how we could have faced the complex task of raising a family, understanding the children and their needs at each level of development, answering their innumerable questions, seeking to plant in them the seeds which produce the Christian personality—without the Seminary background. The end product is yet to be judged, of course, and we fall flat on our faces many times, tripped up by situations which the books never treated, but we know that our children will be richer for the experiences we had. The stimulating courses which flushed out trite half-truths and shabby thinking, the influence of the professors whose lives touched ours so forcefully, the soul-searching discussions in the dorms, the fellowship we knew—all these have helped us build a philosophy of life which has seen us over the rough spots of the past decade and gives us courage to face eagerly the next ten years in a world of questionable future.

MARY SMUCKER HULBURT

Greenville, South Carolina

Only sketchy sentences with a trust in the reader's imagination can fill such an order.

Graduation from C.T.S. and ordination by the Presbyterian Church, U.S.A., study of Chinese language and culture in the University of California with resulting transfer to Yale University for more study—so went 1944. Accelerated study for twelve hours a day during 1945. July, 1946, a tramp steamer pulled into Shanghai harbor with yours truly and three Catholic priests aboard. Unsettled conditions as China tried to recover under the Nationalist Government, youth work in Nanking, and inventoring millions of dollars' worth of surplus army drugs for mission hospitals throughout China. A happy Christmas (1946) as Mrs. Riddle (Kittu) arrived from America with Dorothy and Billy. To Peiping by airplane to begin our work as religious educationists and teachers in the large Truth Hall Middle School. Growing unrest, gunfire rumbling at night, railroads periodically destroyed, unbelievable inflation until one U.S. dollar was worth sixty-four million Chinese dollars—so went 1947 and 1948 until evacuation for safety in Shanghai in late November. A month of marking time while watching a country agonizing its way into a new era under the Communists. Then by air to India for reassignment.

By 1949 we were settled in educational-religious work in the Punjab with our full quota of two daughters and one son. To America for furlough study at the University of Colorado, 1950-51, and a M.Ed. in Vocational Guidance and Counseling. At present we are located in the United Christian Schools, Jullundur City, Punjab. Kittu is editor of a new Bible-study curriculum for weekday study in classes from kindergarten through high school, and she also writes courses of English study for beginners. I am in charge of a vocational guidance program for our mission (Punjab), handling scholarships for college and special studies, publishing what Kittu writes and other teachers' helps materials, and in general trying to locate promising young nationals to be trained for leadership in an increasingly indigenous church.

C. W. RIDDLE

"You may have 250 words . . . in which to describe the last ten years of your life. . . ." *Jullundur City, Punjab, India*

From Chicago to sparsely settled New Hampshire was the jump I took, just following commencement in 1944. I am still here, after ten years, which probably indicates that I'm stubborn enough to want to "stick it out," even when the response is poor—and that I like this quiet countryside.

The first parish consisted of two Methodist churches, in Pittsburg, New Hampshire, and Canaan, Vermont—adjacent towns—with one family over the line in Quebec. I lived four years as a bachelor in Pittsburg, surrounded by pulpwood, lumber, summer tourists, and a few dairy cows, trying to be pastor to all the seven hundred people in the town—but not forgetting the other end of the parish in Vermont. In 1948 Rosemary Hirst came to be parsonage-keeper, and I moved to my "other" parsonage in Canaan. That corner Vermont town counts nearly a thousand residents, including factory workers and border officials. With severe winters, a small salary, and few trained leaders in the congregations, we found church work hard; but there was the reward of holding an outpost and sharing some of the elemental struggles of living. We loved the people.

In 1950 Margaret was born; and in 1953 Susanna—both adding joy tempered with exasperation (periodic) to life in the parsonage. Then, in 1952, the district superintendent felt that I was needed in southern New Hampshire to serve two churches just being wedded in one charge. So we came to Hillsboro and Henniker, living in the latter town. This region is old settled country, for northern New England. Here is small industry, diversified, mixed with farming. Here Congregationalism is strong, as it is not in the North Country. Here are the retired folk, moving in from Massachusetts cities. The parish is perplexing and full of opportunity.

My thesis resting undisturbed on the shelf reminds me that much of Seminary knowledge is untested and unapplied for lack of time and energy. I have tried to build the church as a binding fellowship, centered in worship enriched by music. Our people need this fellowship.

CURTIS W. SMITH

Henniker, New Hampshire

The ten years out of C.T.S. have gone rapidly. Five were spent as director of education in the First Church in Oberlin, Ohio, and the last three in the Second Congregational Church in Waterbury, Connecticut. In between, I spent two years in New York studying at Union Seminary and Columbia Teachers College, taking a variety of courses, but working especially in the area of the theological foundations of Christian education. There I learned much and came to appreciate more than ever the solid foundation in both theology and Christian education built at C.T.S. from which I could work.

The two churches I've served have been very different—Oberlin, a small college town, and Waterbury, a downtown church in an industrial city. Both, however, have provided interesting experiences; both have been personally rewarding in the warm friendships established; and both have raised some of the same kinds of fundamental questions about what Christian nurture really is or should be. The pursuit of some answers to some of these questions will, I expect, keep me happily and healthily occupied for the next ten years!

RUTH L. SPRAGUE

Waterbury, Connecticut

Ten years out of Seminary have been spent as missionaries of the American Board of Commissioners for Foreign Missions in Mexico. Our four children were born in Mexico and are having the great privilege of a bilingual and bicultural education. Furlough in 1950-51 was spent at Hartford, Connecticut, when Larry received an M.A. degree from the Kennedy School of Missions and put the finishing touches to a booklet he wrote for the Friendship Press, *More about Mexico*, a study guide for junior-high leaders.

We have seen tremendous changes in Mexico in ten years. The standard of living has risen for all but the isolated rural people. The mass movement of Mexican labor to the United States during and after the war and increase in United States tourist trade have meant much more intensive interchange between the two countries. Opportunities for growth in the Protestant church are greater

because of increasing literacy and other factors. But these churches feel at a disadvantage because of a sense of isolation and the consciousness of being a small minority. The strong denominational divisions also hinder progress. The strength of the Protestants, or Evangelicals, as they call themselves, is in their high moral standards for church membership and their witness to the gospel where they live and work.

After these years in Mexico I feel that peace for the world will be accomplished after there has been much more living together of the dif-

ferent peoples with a deep desire for understanding. Beyond the primary task of strengthening and extending the church, missions serve this wider purpose. While it has been somewhat hard to live where general acceptance in the community is not possible, we now know what it means to stand up and be counted among the few who believe differently and courageously.

LAWRENCE L. STANTON

Mazatlán, Sinaloa, Mexico



C.T.S. NEWS

WORLD CHURCH FELLOWS, 1953-54

[The life of the Chicago Theological Seminary is enriched by the presence of its World Church Fellows, whose residence with us has been made possible by gifts of churches, alumni, and friends of the Seminary. We have the following with us this year.]

KARL THEODOR GRASHOF, Germany. Mr. Grashof's home is in Bad Godesberg, Rheinland. He is twenty-five years old. He did his college and seminary work in the universities of Bonn and Marburg. He sang in the student choir and was an officer in student government. His study was interrupted by a year's war service. He is eager to study American social institutions and activities in order to get help in dealing with the problems of the church at home. He shares with many in Germany a sense of isolation from world-wide theological thinking and wants to have a share in bridging that gap. He is an open-minded, clearheaded person who hopes to go either into the pastoral ministry or into Christian education.

BERTRAND MEYER, France. Mr. Meyer's home is in Paris. He is twenty-five years old. He took his college and seminary work in the universities of Paris, Geneva, and Strasbourg. He spent a year in that branch of the French army which is known as the Chasseurs d'Afrique. He did his field work primarily with young people's groups. He also has spent several summers in work camps in France and has had experience in scouting. His special interests are in home and foreign missions, Christian ethics, and the way the American church faces social movements. He is an openhearted, curious-minded, capable student. He plans to go as a missionary to Madagascar, where French Lutheran workers are needed.

JOSEPH JOHN RATNARAJAH, India. Mr. Ratnarajah is a minister of the Church of South India. He lives in Ceylon, is thirty-nine years old, and has three children. He took his A.B. degree with honors at the University of Calcutta, Bengal; his D.B. degree at Serampore College. His early schooling was in the American Congregational Ceylon Mission. While a student he was secretary of the YMCA, member of literary clubs and the debating team, and president of the Student Christian Movement in the province of Bengal. He attended an S.C.M. conference in Ran-

goon, Burma. He engaged extensively in evangelistic work among the young people in the non-Christian community. Two years ago he received a special scholarship for a year's research in modern theology. He is editor of the *Morning Star*, which is published in Tamil. He has been pastor of several churches in the Jaffna Diocese. He believes a year at the Seminary and the opportunity to become acquainted with the people of our churches will give him enlightenment in the understanding of the Christian faith, encouragement in the work he will be called upon to do in the future, and more strength in his own spiritual life. He is keen-minded and friendly. The people in India who have recommended him believe his contribution to the Church of South India and to the Christian cause in South India and in Ceylon generally will be richer for his study at the Seminary.

FUMIO YAMAMOTO, Japan. Mr. Yamamoto lives in Kyoto. He is thirty-three years old. He is assistant dean of students in Doshisha University and assistant pastor of the Doshisha Church. He went to a Christian church for the first time at the age of eighteen. Several months later he was baptized. "It was the best day of my life." Despite opposition from his family, he entered Doshisha University, where he did his college and seminary work and received his degree in 1946. While a student he was an officer in student government. During his seminary course he was drafted into the navy for two years' service. According to the president of the university, he had great success "in leading students in the right direction in the midst of the political movements intensively made by the left wing when the Japanese students were put in confusion because of varying ideologies." His chief interests are Japanese literature, Western music, tennis, and counseling. He wants to make college personnel work his career. Several Wisconsin people have met him in Japan and speak highly of him.

ALUMNI NOTES

Compiled by EULALIA and DAN WILLIAMS

1950. *Richard Ford* began his work in the Congregational Church in Greenville, Michigan, the first of this year. He had been pastor in Allegan, Michigan. Dick took part in the recent senior vocation conference held at the Seminary.

1950. *Yoshio Fukuyama* is now associate director of the Bureau of Research and Planning of the Church Federation of Greater Chicago. Address: 5422 Ellis Avenue.

1950. The *Dean Luginbills* of Thornton, Indiana, have a son, Robert Dean, born in October, 1953.

1950. *Lester Soberg* has moved from Denver, Colorado, to the Congregational Church in Fremont, Michigan.

1949. *Milton Laib* is minister of the Northeast Community Church in Lincoln, Nebraska. *Harold Janes* (1929) preached the installation sermon at the service, which was held in conjunction with the reception into the Lincoln Association of this new congregation.

1948. *Eugene and Marjorie Schneider* will assume their new duties in St. Mark's Church, Milwaukee, Wisconsin, on March 1. The church is being started under the direction of the Board of National Missions and the Southern Wisconsin Synod of the Evangelical and Reformed Church. Address: 5630 North Sixty-fourth Street, Milwaukee 16, Wisconsin.

1947. *Fred and Larry Berthold* have a son, Daniel Stephen, born September 16, 1953. Fred has completed his doctorate under the Federated Theological Faculty. He is teaching religion in Dartmouth College.

1947. *Robert Gemmer's* sermon, "Who Is My Neighbor?" on Christian obligations in race relations was reprinted in the *Gospel Messenger* by "Democracy Unlimited," upon whose national committee Bob serves.

1947. *Arvel Steece* has completed some study at Harvard University and has moved to Princeton, Minnesota (not to be confused with the university of the same name!).

1947. *Fred Spyker*, who has been serving in the chaplaincy, has moved to a church in Great Barrington, Massachusetts. The church was established by Samuel Hopkins in 1743. Fred says: "The manse is a gift to the church from the widow of Mark Hopkins in memory of Samuel. It is literally a mansion. There are nine fireplaces. The study is a good one with more bookcases than are required for my books. There sits in one corner the chair which Samuel used. If I blossom out as a Neo-Calvinist, you will know that the ghost of Samuel Hopkins has come back to haunt me."

1946. The *David Helds'* new address is 1296 Chesterton Avenue, Redwood City, California, where Dave is pastor of the Congregational Church.

1944. *Howard and Jean Boardman*, after several years in the Amherst and Hadley parish in Massachusetts, are moving to the Congregational Church in Newton, Iowa. They describe their move thus: "We feel deeply the tug of unraveling most happy and satisfying personal relationships in this lovely New England parish, in this most stimulating theological and educational environment provided by our associations with a fine and able group of younger ministers in the area, and the opportunities both to be ministered to and to minister which the local colleges—the University of Massachusetts and Amherst College—have provided us. But we also look forward to the quite different experience of serving a church in a Midwest county seat which is more typically 'Main Street, U.S.A.,' at the crossroads of agricultural and industrial economies."

1944. *Franklin Elliott* has accepted a call to the First Congregational Church of Walla Walla, Washington. Address: 502 Boyer Avenue, Walla Walla.

1944. *C. Fred and Florence Hutslar* write from 5858 Potomac Street, National City, California: "Our church has progressed in a wonderful way this year . . . attendance and spirit

has doubled. The future here is tremendous—900 homes under construction within two blocks.” Their letter head begins “Paradise Hills Parsonage.” Ah! California!

1944. The *Larry Stantons'* fourth child was born in Mazatlán, Mexico, on October 22, 1953. The other children, all born in Guadalajara, are Elizabeth, eight; Paul, six; and Ruth Margaret, five. The Stantons send the following news about *Elena Ortiz*, 1947: “Elena Ortiz is now Elena Ortiz de Gutérrez. She was married in 1949 to Rubin Gutérrez, who is a construction engineer and is now building the big new Congregational Church in Guadalajara. They have two children, Rubin, four, and Laura Elena, two. Their address is Vidrio 704, Guadalajara, Jalisco, Mexico.”

1943. *Mitsuo Aoki* has completed his work at Union Seminary and is now in charge of the Department of Religion and Philosophy at Elmira College, Elmira, New York.

1943. *Tom Dick*, after what the editors are happy to note as a distinguished pastorate at the First Congregational Church of Colorado Springs, has moved to the Plymouth Church, Lincoln, Nebraska.

1942. *Elmo Paff*, who has been serving the Congregational Church at International Falls, Minnesota, accepted the call of the Eden Church of Muncie, Indiana, on January 1, 1954.

1941. *Eugene Meyer* recently lectured in the Philosophy Seminar at Washington University, St. Louis, on Descartes's philosophy. His sermon on the meaning of being a liberal was recently put into printed form by his church.

1937. *Margaret Blair Johnstone's* articles in many current magazines are appearing too rapidly to permit separate notice in these pages; but we must mention the three-part article, “I Walk with Faith,” in the *Woman's Home Companion*, which includes an account of her experience in the Seminary.

1936. *Avery Weage* has written a book entitled *Peace Poems of Isaiah*. Island Press is the publisher. A reviewer says: “Without sacrificing the power and beauty of the original version, Mr. Avery Weage has moved its frame from ancient Israel to the modern world.”

1934. *Theodore Stoerker* has moved to the Congregational Church in Whiting, Indiana.

1933. *Clayton Stowe*, chaplain and former minister at the Como Church in Minneapolis, is now located with his family at 110 West Second Street, Del Rio, Texas.

1932. *David S. Malaiperuman*, who for seven years has been in charge of the YMCA Indian Students Union and Hostel in London, England, has been invited to become the National General Secretary of the YMCA's in India. After visiting YMCA's in the United States and Canada, he will take over his new office in August, 1954. His friends send greetings to him and extend congratulations on his assignment to this important position.

1932. *Joseph Q. Mayne* was awarded the honorary degree of Doctor of Divinity by Olivet College at its June commencement. During this past summer Helen and Joe made an extensive tour through Europe.

1932. *M. Samuel Vairanapillai* is president of the Christian Layman-Congregational Association in the Madura-Ramnad Diocese in Madura, South India. He is the convener of a body called to make plans for ministry to the needs of the village churches. Samuel asks about his many friends here and reports that he has three daughters, all in high school. His wife Suganthi is giving all her time to the destitute folk in the district.

1931-32. *Leland Carlson* has recently been elected president of both the Northwestern and the Chicago associations of Phi Beta Kappa. Lee is associate professor of history in Northwestern University, has published several historical works, and is now engaged in the publication of a seven-volume series on “Elizabethan Nonconformist Texts.”

1931-32. *Carl Voss* has recently published an anthology entitled *The Living God* and a book on the Palestine problem. Both will be reviewed in the REGISTER.

1931. *Emerson Harris* recently reviewed *Robert M. La Follette* by Belle C. and Fola La Follette for the *Churchman*. He also had what the editor wishes to note as an excellent article on social action in the same journal.

1931. *Fred Hyslop* led his church in the dedication of the new building of the First Congregational Church, La Crosse, Wisconsin, on September 13, 1953. *Alfred W. Swan*, a director

of the Seminary, led a special service of prayer in the dedication.

1930. *Robert Cuba Jones* has gone to Mexico to engage in the private practice of economic and social technical assistance. Address: United Nations Information Office, Reforma No. 1, Mexico, D.F.

1937. *John Corpe's* church, Mont Clare Congregational, in Chicago, dedicated its new Educational and Social Building with special services January 17-20. Dr. Robert Cashman preached the dedication sermon.

1922. *W. Robert Catton* has been called from Decatur, Illinois, to Williamstown and East Brookfield, Vermont.

1922. *Richard Keithahn* writes from India that his diocese is forming a volunteer ministry for work in Indian villages. Also he writes that "Mother has been busy getting out the second edition of her book on Indian Nutrition. 3,000 copies have been printed."

1903. *John H. Prentis* of Detroit and *John J. Bayne* are, as far as they know, the only living members of the class of 1903. Both have received citations from the Department of the Ministry of the Congregational Christian Churches. The members and congregation of the Pilgrim Church in Pomona Park, Florida, gave a reception for Mr. Bayne in honor of his fiftieth anniversary in the ministry on November 22, 1953.

1902. *Arthur G. Graves's* new address is 2619 Wilshire Boulevard, Los Angeles 57, California.

In Memoriam

1900. *The Reverend Thomas Gray* died August 27, 1953. He was a missionary of the American Board. He was born in Alton, Illinois, in 1870, and educated at Washburn College in Topeka, Kansas. After graduation from the Seminary in 1900 he was ordained as a missionary and with his wife served first in Micronesia and later in Puerto Rico. Later he served churches in Colorado, Indiana, and Illinois. He was a charter member of the new Church of the Open Door in Webster Groves, Missouri. He is survived by his widow, Leta Danley Gray, a son, a brother, four grandsons, and a great grandson.

1908. *The Reverend Dr. Augustine Jones* died September 6, 1953, in Oakland, California. He was born in Bonn, Germany, December 8, 1883. He graduated from Stanford University and Chicago Seminary and was ordained in the Fourth Congregational Church of Oak Park, Illinois, in 1908. During his forty years of ministry he served churches in Illinois, Michigan, Hawaii, Vermont, and California. After retirement from the active ministry he spent several months in visitation of southern hospitals and other institutions for A.M.A., and he served as chairman of the Board of Directors of the Northern California Conference. He is survived by his widow, Marrión Augusta Horr Jones, and a brother, Herbert C. Jones.

BOOK REVIEWS

THE QUEST FOR COMMUNITY

By Robert A. Nisbet. Oxford University Press, 1953. 303 pp. \$5.00.

This book carries a title which connotes both a historical search and a current yearning. On both counts the critical reader will find that the promise of its title is reasonably fulfilled.

In recent decades studies dealing with the structure and problems of communities have been many, varied, and on the whole instructive. Indeed, our understanding of changes in general society could not have advanced without the careful scrutiny of "case situations" in rural and urban areas; studies of the transplantation of cultures in our mobile age; the examination of the nature and persistence of conflict at grass roots; delineations by the social anthropologist of cultures differing radically from our own. Methods of study, observation, and analysis employed in *The Polish Peasant in Europe and America*, *Middletown*, *Yankee City*, *Plainville, U.S.A.*, *Growing Up in New Guinea*, *Democracy in Jonesville*, and *Tepoztlan*, to name only a few, have been the subject of respectful and popular attention. Some of the very titles seem to be passing into proverb.

The orientation and direction of the volume under review are suggested by the second title, "A Study in the Ethics of Order and Freedom," a subject much to the fore in these days. The author holds to the view that the modern state, in taking over necessary functions in the common life of the people and in administering measures for their security, has tended to usurp the functions once performed by local and interacting groups and associations.

The decline, partly unavoidable, of participation in local forms of association is both cause and effect in the rootlessness and alienation which afflict the masses of our highly urbanized populations. People seek in numbers and through large-scale organizations the satisfactions and sense of belongingness they once found in family, community, and church. This view the author finds supported in history, especially in recent totalitarian regimes. These forces rush into partial voids in which masses

of people have lost the sense of adequacy, status, and mutual support. Resourceful and responsible functioning of associations of labor, leisure, religion, education, and provincial government are waning in all modern states, a fact widely deplored and by that token generally recognized.

The result is that semidetached and bewildered people, created such by the combination of the technological age and the dying-away of older societal forms, give uncritical hearing to the promises of unity and redemption offered by totalitarian messiahs.

The author sees no easy road to the essential decentralization and the concomitant revitalization of neighborhood groups and community institutions which his thesis demands. Diversity and pluralism inherited from the past have their shortcomings. But they still offer to democratic culture a way of using practiced consent as the basis for producing alert citizens to counterbalance the runaway state.

The author is at pains to point out the peculiar relevance of his views for Protestantism, which, stressing the immediacy of God in revolt against hierarchical power and sacramental mediation, has fallen short of its full promise. The freedom and self-support of the churches, their organization as self-chosen parishes, and their practice of lay participation should make them willing allies in bringing local communities once more alive.

WALKER M. ALDERTON

THE CHURCH UNDER COMMUNISM

By the Commission on Communism, Church of Scotland. *Philosophical Library*, 1953. 200 pp. \$2.75.

RELIGIOUS FREEDOM IN EASTERN EUROPE

By J. Hutchison Cockburn. *John Knox Press*, 1953. 140 pp. \$2.50.

The preoccupation of Western peoples with communism is not a fad, nor will it prove temporary. A global struggle goes forward on many fronts. To term this struggle merely

communism versus anti-communism, or Christianity versus communism, may easily lead to our overlooking major aspects of this involvement in the total setting of history. Yet communism must also be seen concretely as a force *against* religion and as an influence *upon* religion. The two books under review treat of areas where totalitarian power has brought the institutions and prestige of Christianity under violent attack or has subjected them to forms of humiliating accommodation.

Small in compass, the books supplement each other in important respects: they add up an impressive total of historical fact on current conditions in the countries studied; and both reveal the concern of enlightened statesmen to awaken the people of the churches, particularly in Britain and in North America, from ignorance and apathy. The first listed constitutes "the second Report of the Commission on Communism appointed by the General Assembly of the Church of Scotland in May 1949. It was presented to the Assembly in May 1952." The second, with an introduction by Henry Sloane Coffin, was written by a former moderator of the Church of Scotland. Taken together, they present a somber picture. They describe the plight of the institutions of religion, their leaders and their communicants, in the Soviet Union, in the satellite countries of eastern Europe, and in China. They seek to relate these developments to the pervasive threat which hangs over religious liberty in all its forms and habitations.

The program of antireligion has shifted ground from stage to stage or has shown changes in tactics in face of determined resistance, especially in certain countries and culture areas. The impression is left that these yieldings have occurred when it seemed good policy to outflank or appease a difficult group or to placate world opinion. Such deviations occurred during the early collectivization of agriculture and in the period of World War II. The fundamental direction of policy in respect to religious toleration and the control of its institutions seems to remain unchanged, despite these instances of relaxation.

In all our writing and talking about communism, as, for example, in these two reports, a puzzling matter confronts us: vast numbers of people, on initial contact with Marxism at

least, seem ready to receive its doctrines as a secular version of salvation. However clothed with power and however cruelly administered, these doctrines seem to offer relief for disturbed millions who feel themselves victims of discrimination and friendlessness, of loss of hope and place in the community and in the world. It is sobering to realize that churches and parishes in free countries, whose enlightened sympathy these books seek to arouse, live in the tradition of a historic movement which gathered its first groups from among people who suffered these same feelings of alienation and neglect.

Even more sobering is the fact that Christendom has vast numbers of churches and parishes so convention-bound as scarcely to see the nature of their own discriminations and stratifications. This kind of critical self-examination these books do not wholly neglect, but neither do they shed much new light on the basic social malaise upon which communism feeds. Admiring, as we must, the sheer courage with which Christians under the shadow and the whip have stood up for freedom, we must look deeper and go farther in learning how the Christian society can share its treasure of convinced hopes with the threatened, the confused, and the disinherited. In this form the Marxian challenge reaches into every parish in Christendom.

WALKER M. ALDERTON

PETER: DISCIPLE-APOSTLE MARTYR

By Oscar Cullmann. Translated by Floyd V. Filson. Westminster Press, 1953. 252 pp. \$4.50.

At long last Protestant ministers now have available in English a scholarly, readable presentation of the whole problem revolving around the Prince of Apostles. Protestants have been prone to magnify Paul and almost to ignore Peter. Yet the "rock man" was first of the disciples, their representative, their spokesman, and he became leader of the first Christian community following the resurrection. Dr. Cullmann believes that the disputed words of Jesus to Peter in Matt. 16:17-19 are genuine—the word "church" meaning people of God—although this particular incident is put out of its rightful place by the author of the

First Gospel. But the words were actually spoken, and Peter is meant as the one upon whom the people of God would be built, or called into being. That this became a historical fact by the very real leadership assumed by Peter the early chapters of Acts abundantly make clear. It is Peter who preaches and who, through his sermons, attempts to demonstrate what the recent events in Jerusalem mean. In his thinking, as far as we know it, Peter was not far removed from Paul. After a brief period as leader of Christendom, Peter turns over the hegemony to James and then assumes responsibility for the Jewish Christian mission.

Although there is no proof from Scripture that Peter was in Rome—indeed, Scripture is embarrassingly silent about this matter—early tradition has him martyred there. One of the most valuable sections of this book deals with the accounts of the excavations under St. Peter's and presents the interesting idea that the "trophy" of Gaius, whose account dates from the early third century, may have come to light. Dr. Cullmann sees no reason for seriously questioning the supposition that Peter was in Rome for a short time and died there. But neither this fact nor the ascription of "rock" and "foundation" to him gives any excuse for the Roman Catholic Church to claim that Peter's commission from Christ was to be handed on to a succession of bishops down the ages. This is an inaccurate reading of the whole incident. What was apostolic could not possibly be repeated or handed on—and though the Roman church (it would be more understandable to say the church in Rome) attained prominence fairly early, it does not inherit any primacy from Jerusalem—nor is there "any chain of succession of leaders of the Church at large."

I wish all Protestant ministers would take time to read this book. It would be well worth their while and would supply answers to questions which puzzled parishioners raise from time to time.

MERVIN M. DEEMS

DESTINY FOR CONGREGATIONALISM

By *Malcolm K. Burton*. *Modern Publishers, Inc.*, 1953. 304 pp. \$3.50.

Part of the possible value of this book has been lost because it appeared before the

"merger case" was wholly settled. It may be that the author felt he could not wait—at least this is the impression this reviewer derived. Had he objectively appraised the present position of Congregationalism—and there is room for that—he would have rendered a tremendous service to us all. I am sure he felt he did just that—yet the reader will derive an almost wholly negative idea of what our group of churches ought to be about. Indeed, the chapter on "Suggestions for Insuring the Destiny of Congregationalism" would seem to advise our going back to 1907 and starting all over again. The author does not like our boards, our superintendency, our national journal—or our present way of doing things. He feels that the General Council is not representative of the churches, yet he is unwilling, apparently, to have the Council accept the will of 72 per cent of our churches. In citing the record of the merger case before the court, he makes much of the fact that officials represented that the General Council is, in one sense, an independent body, but surely he would admit that this body would undoubtedly reflect the will of the churches, even though it did not have to, if that will were expressed on any major issue.

I am inclined to agree with Mr. Burton about our Congregationalism coming, at least partly, from the Separatists. Certainly those people in Plymouth and Massachusetts Bay were trying to get away from something, and they had no love for bishops. But it is also true that our churches have learned as they went along. Because of adaptability, Congregationalism could find a place outside of New England, and there as well even when it was no longer lawfully enforced. It has had to raise its sights to land stretching to the Pacific; it has embraced the world through the American Board, as well as its own West through its stress upon education. It has pioneered in carrying the Gospel into everyday life. It has grown into a sense of national unity which I am sure the author of this volume would be loath to lose. This last-named achievement has been hard won, for it is difficult for free, autonomous churches to have a sense of national togetherness, but certainly this is essential now.

In this day when various freedoms are being attacked openly or indirectly, Congregational-

ism has a superb opportunity before the world to make its unique contribution. This is no time to be bogged down in cases at law or to attempt to return to unrepeatable historic scenes. But it is a time when the peoples of the world will welcome new approaches to freedom and new ways for effecting them. Toward this end we should be directing our best endeavors—not in erecting a high wall around ourselves to keep our precious freedom.

MERVIN M. DEEMS

A HISTORY OF CHRISTIANITY

By *Kenneth Scott Latourette*. Harper, 1953. 1516 pp. \$9.50.

Every minister should have a one-volume church history in his library, and this could well be it. This latest work by the Sterling Professor of Missions and Oriental History in Yale University is a tremendous affair. It begins with the backgrounds of Christianity and ends with 1952. The pattern is largely that of the "seven volumes" on the expansion of Christianity by the same author. The work is painstakingly done—at times so carefully that it seems little more than a reference work—but in many places there are flashes of insight and helpful summaries so that the reader does not lose himself in names, statistics, or minor events. For example, the contributions of the Cistercians are given after the beginnings of the movement are described. It is difficult for one to think of any event in the Christian story not mentioned in this history—the Index comprises some thirty-seven pages of fairly small print!

Naturally in dealing with every phase of the Christian movement through more than nineteen centuries the author cannot give much space to particular movements. The World Council of Churches, for example, is referred to on several widely separated pages toward the end of the book, and one must go to the Index for this, although the growth of the ecumenical movement has a section by itself. Yet by and large a prodigious task has been carried through with flying colors, and Dr. Latourette's work will be standard for years to come.

MERVIN M. DEEMS

AUGUSTINE: EARLIER WRITINGS

Edited by *John H. S. Burleigh*. Westminster Press, 1953. 413 pp. \$5.00.

At long last Protestant scholars are turning their attention to fresh editions and translations of the Church Fathers, or, rather, of their representative works. Under the general editorship of John Baillie, John T. McNeill, and Henry P. Van Dusen, "The Library of Christian Classics," planned to comprise twenty-six volumes, is commencing to appear. This is Volume VI in the series and includes many of the important earlier writings of Augustine: the *Soliloquies*, the *Teacher*, *On Free Will*, *Of True Religion*, *The Usefulness of Belief*, *The Nature of the Good*, *Faith and the Creed*, and *To Simplician—On Various Questions*. One of these writings, *The Nature of the Good*, came late but is included because of the absence of a translation of this work. Each document is introduced by a brief preface, and quotations from the *Retractions* also appear wherever pertinent. The size of the volume makes impossible citing of the original text, and the translation is unencumbered by notes. It is good to have these Christian classics coming out afresh in able translation and good, readable type. This is a service for which Protestants will be grateful and of which they may well be proud. Translators, editors, and publisher are to be congratulated.

MERVIN M. DEEMS

AN AUTOBIOGRAPHY OF PRAYER

By *Albert E. Day*. Harper, 1952. 223 pp. \$2.50.

A unique title for a unique book. The market has been flooded for years by books about prayer. Some of them have seemed not only wingless but flatfooted. Others have proved useful. But this reviewer has found none as profoundly stirring as this authentic story of Dr. Day's long search for and eventual discovery of the disciplines that lead to effective prayer.

He defines prayer as "the fellowship of the consciousness of man with the Universal consciousness, God." He relates frankly his own failures as well as his successes. "This half-century of pilgrimage has wrought deeply into my soul the conviction that the life of prayer is the most indispensable aspect of our career

on earth. Without it, there cannot be either that personal holiness or social effectiveness for which earnest persons yearn, and in which alone there is hope for a desirable future for mankind."

He did not arrive at this conviction by speculation in an ivory tower but by long and painful struggle. That struggle involved bitter disappointments and paralyzing perplexities in his prayers *for others*. One such was his attempt to revive a small church that had become spiritually dead. He did everything in his power as preacher and pastor, spending even whole days and nights in agonizing entreaty to God that he would give assurance of the awakening of the people of that parish. No assurance came. Three times in churches small and large, poor and rich, that experience was repeated through seven long years of frustration and heartache. "Cold, blank, meaningless failure that seemed a denial of everything I had been taught about the love of God and the efficacy of fervent, persistent prayer."

Deliverance from this arid desert of frustration in his prayer life began when he spent some little time in The College of Prayer in Trabuco Canyon, California. That experience, says Dr. Day,

was the birth of a new life of serious commitment to the way of prayer. It illuminated for me the relationship between consciousness and prayer and set me out on an exploration of that relationship. That exploration is far from complete. In fact, it has only begun. But it has been immensely fruitful . . . answered many questions . . . banished paralyzing doubts . . . explained the reason for my own failure . . . helped me amazingly to find a place for prayer in a world dominated by science . . . taken prayer out of the realm of haphazard and made possible the beginning of the discovery of the laws of prayer . . . [p. 42].

The role of consciousness and its relation to prayer dominates the first half of the book. He approaches the problem of consciousness through a consideration of the contribution of the senses and of extrasensory impressions. He arrives at a concept of consciousness as nothing less than a person's total awareness of himself and his environment, seen and unseen. Prayer can change that awareness, lift its horizons, deepen its insights. "Prayer in its essence is simply the use of this extrasensory power of

consciousness. . . . The very nature of prayer is the movement of my consciousness toward the God ever conscious of me, and the effectiveness of my prayer is in exact ratio to the steadiness and intensity with which my consciousness is directed to and fixed upon God." His growth in effectiveness in his prayer life he attributes to the recognition and practice of this fundamental principle. He has discovered that prayer provides both purgation and endowment. When one's awareness is purged and enlarged and sensitized through such disciplines as the great saints have practiced, it transcends the tyrannies of time and space and finds fellowship with God.

What are these disciplines of the great saints? He describes the major ones: (1) the annihilation of the ego and all self-centeredness; (2) the clarification of one's conscious motivations, values, aspirations, and of our subconscious emotions—what Fritz Kunkel calls our "shadows and rainbows"; (3) concentration upon seeking God first and above all things, eliminating distractions and whatever dissipates the body or bewilders consciousness. Each of these disciplines he illustrates with graphic examples.

Having thus in the first half of the book laid a new foundation for his prayer life, he devotes the latter half to its superstructure. In this he offers no easy formulas for effective prayer. Instead, he suggests certain patterns of prayer in an ascending order of their importance: petition, meditation, contemplation, and adoration. Following these he discusses with close logic, warm with deep feeling, the relation of prayer to our sins, our efficiency, our true selves, our loneliness, and our security. His last two chapters record his observations, on faith and intercession in the light of his discovery of the reality and power of prayer.

Here, then, is no "ego-centric technique for using God in egoistic schemes" for our own success in business, career, or profession. Rather, Dr. Day shares with his readers his long and fruitful search for a way "of becoming God-centered and God-endowed for the fulfillment of God's will in body, mind and soul, and in all human activities and relationships." He has found that way in his own experience and in a study of the lives of the great saints.

And right here comes the only question of importance his book raises in the mind of this reader, who has found the work as a whole of great value. Must we become saints in order to have an effective prayer life? The two roads seem to be identical in much that he has written, especially in the disciplines required. Cannot a humble, everyday Christian have a rich prayer life without the self-denying rigors of the saints? Dr. Day may well ask in reply, "What did Jesus say about it?" He said these stern and honest words, "If any man would come after me, let him deny himself and take up his cross daily and follow me." Since our Lord seems thus to be on Dr. Day's side, the reviewer hereby withdraws from the argument.

FRED EASTMAN

Claremont, California

GROWING SPIRITUALLY

By E. Stanley Jones. Abingdon-Cokesbury, 1953. 365 pp. \$1.50.

To his manifold services to searchers for the Kingdom of God, Dr. Jones adds this compact volume of 365 daily devotional readings. He felt that we need a treatment of growth definitely aimed at the development of Christian maturity. He attempts "to point the way to that maturity of character without which we will remain an infantile civilization. If it furthers that maturity only by inches—well, that will be something . . . in the right direction."

He begins with the assumption that the goal of growth is a perfected individual in a perfected society. This is not the ego-centered "perfectionism" the psychologists rightly condemn. Rather, it is the kind of perfection Jesus taught: God-centered. "In the one you work out from yourself; in the other you work from God." And by the help of his grace growth toward such perfection in this imperfect, unfinished world is life's greatest adventure. He testifies that he has found the secret of this growth in his world-wide adventures. Yet it is not his secret; he found it "at the feet of Another—a gift. I share that secret with you in this book."

Step by step, day by day, he suggests the way to growth from the confinements of the past—the domination of the herd, self-preoccu-

pation, anxiety, worry, tensions, fears, and frustrations—to creative and positive growth in love, joy, and peace. Each day's reading consists of a brief passage of scripture, a meditation of some 450 words (had it been shorter, larger type could have been employed), a sentence prayer, and an affirmation for the day. A good job and one that will serve many thousands of seekers for the Christian way in daily life.

FRED EASTMAN

Claremont, California

WAYS TO PSYCHIC HEALTH

By Alphonse Maeder. Scribner's, 1953. 200 pp. \$3.50.

Dr. Maeder, a distinguished Swiss psychiatrist who forty-five years ago began his practice under the guidance of Bleuler and Jung, gives us in this book an account of the "brief psychotherapy" in which he has specialized. He addresses himself mainly to psychotherapists in training or in practice, but he writes also for nonmedical psychologists and for clergymen.

The body of the book consists of fifteen case reports, all of them accounts of treatment which was in each instance constructive. These cases are skilfully presented and are used as a basis for reflection and generalization.

The point of view is that of a one-time psychoanalyst who on the occasion of Freud's break with Jung followed Jung; but, whereas Jung's dominant interest in religion has turned more and more toward occultism and philosophy, Maeder has been increasingly concerned with the regeneration and restitution of the soul under the influence of the Christian faith. Starting in his professional career as a "positivist," he passed through a personal crisis which opened his eyes to the spiritual factors in psychotherapy. The highlight of this book, in the judgment of this reviewer, is his insightful and lucid account of the principle of "listening," as practiced by Frank Buchman and his followers. He represents it as a form of pastoral care in which the "period of silence" plays the essential role, and counselor and client both give reverent attention, not to each other, but to God. Whatever comes spontaneously to mind is noted and immediately written down. The thoughts and feelings which

have thus presented themselves are then shared with each other. Such pastoral care does not seek to make sick people well. Its task is rather to lead the lonely, suffering, and restless human being to God. It is theocentric rather than anthropocentric and therein lies its healing power.

Another interesting chapter is devoted to the problem of guilt. The author discusses helpfully the problem of masturbation, which plays an important role in so many cases of mental illness. He is not one of those who "artificially spur their patients on to sexual freedom." The "brief psychotherapy" which Dr. Maeder sets forth includes treatment of from two to ten sessions. It differs from the classical Freudian analysis not merely in length but in its common-sense character. Instead of lying on a couch with the physician in the background, the patient sits on a chair, face to face with the physician. This arrangement is intended to express the mutuality of the entire procedure, with the physician participating sympathetically in the needs and in the life-task of the patient. This book gives evidence of the author's keen insight into the problems of the spiritual life. He is himself a man of deep religious conviction who has learned much from and has much to contribute to the exponents of pastoral care. It is well worthy of a place in the pastor's library.

ANTON T. BOISEN

Elgin, Illinois

THE POLITICS OF REPENTANCE

By *André Trocmé*. Fellowship Publications, 1953. 111 pp. \$2.00.

The Politics of Repentance presents a clear-cut statement of the pacifist position by one who has paid a price for his ability to speak. He was the co-founder of the College Cevenol in Le Chambon and during the war years ministered to the Huguenot Church. This group resisted nonviolently both the war and the Nazi occupation. These essays are essentially the Robert Treat Paine Foundation Lectures (1951).

The author takes the historic position regarding pacifism. The two great commandments are to love God and your neighbor. Con-

scious individual life is all that one really has; therefore, its destruction is the breaking-up of the moral dimension of life. Religion and common sense agree on the absurdity of war.

As frequently occurs, the chapter which gives a book its title is the most basic. In the chapter on "The Politics of Repentance" the author brings us face to face with some of the dilemmas which the pacifist faces. He illustrates by Niemöller, who, after resisting, refused to act superior but humbled himself in the confession of his sins and his share in the responsibility of his people. But Niemöller could not go back to his old errors and thus found himself in a new dilemma.

Perhaps a weakness of the excellent volume is the assumption of the role and significance of the individual. The author says that the "Christian Church is no more than each of its members, for there is consciousness only in the individual." This text neglects the conception of "the church" in its relation to the great causes of history and the basic idea of the Christian church, the sacrifice unto death of the individual for a cause or a fellowship.

S. C. KINCHELOE

WITHIN THESE BORDERS

By *John R. Scotford*. Friendship Press, 1953. 151 pp. \$2.00.

This is definitely a specialized book. Its topic is the Spanish-speaking peoples in the United States, their background, their customs, their distribution, their relation to other populations, and their needs and the institutions and resources for those needs.

This small, well-written, and vital volume assumes a working relationship between religious institutions and human needs.

Protestantism, when it is true to its genius, is an applied religion. It takes much thought for people, all sorts of people. Protestant home mission is far more concerned with helpfulness than with indoctrination. It seeks to lead people to Christ by revealing the spirit of Christ in daily life [p. 15].

There are certain basic items of work for church people, and among these are justice and fair play. The hard, backbreaking, dirty work needs to be shared and rewarded rather than used as a discrimination item among men. Our

sense of Christian vocation implies fair treatment for the other fellow's occupation.

Here are described and illustrated also the many small ways of helpfulness to a minority group. These tasks are not over for us as citizens or as Christians. The Puerto Rican migration is the first air-borne migration in history. This rapid physical transfer of people is symbolic of the great shift in culture and traditions in attitudes and values which always accompanies the migration of people into the heart of our large American cities. While the shift to rural life and work does not change so radically the habits of life, the difficulties of integration and fellowship are great and at times staggering. More studies of the processes of the changing attitudes and values and of the ways in which integration may take place need to be made. This small volume provides an excellent introduction to a topic which will concern religious people and institutions for years to come.

S. C. KINCHELOE

EDUCATION INTO RELIGION

By A. Victor Murray. Harper, 1953. 230 pp. \$3.00.

This is Victor Murray's best book! It is gathered wisdom—the product of mature reflection and insight. The task of religious education, says the president of Cheshunt College (Cambridge), is to lead men to that point where the Gospel apprehends them, takes hold of them. It is also to deepen the religious quality of the lives of those already grasped by the Gospel. It is both a corroboration of the Gospel and a preparation for the Gospel. Religious education is education *into* religion; it is not religion itself, nor is it a substitute for religion. Its goal is "a certain quality of life and a personal loyalty to Christ."

In its fulness the Christian faith contains five elements: knowledge, feeling, morals, action, and belonging. "There is something to know, something to feel, something to choose, something to do, and something to belong to" (p. 14). To each of these aspects of the faith, education is relevant. In each of these areas there can be religious education structured in terms of the stages of growth and readiness of

the individuals concerned. The main body of Murray's book contains separate discussions of the goals, methods, and difficulties of religious education as it is related to each of these elements. These sections are filled with keen observations and the well-turned phrase.

There is much in *Education into Religion* to stimulate the thoughtful Christian, minister or layman. With his roots in liberal theology and the school of religious experience, Murray's voice is an indication that religious liberalism is not dead in England yet. If what he has to say were to be taken seriously, his viewpoint might do much to break through the sterility of a great deal of British theological education. His effort to escape theological irrelevance, to keep close to what he calls "the raw material of theology," i.e., ordinary folks, and their relation to the God who made them, might help to close the great gap between the British people and their churches.

PERRY LEFEVRE

EXISTENTIAL PSYCHOANALYSIS

By Jean-Paul Sartre. *Philosophical Library*, 1953. 275 pp. \$4.75.

Existential Psychoanalysis is a translation of a substantial part of Sartre's major philosophical work, *L'Être et le néant* with a thirty-seven page Introduction by the translator, Hazel E. Barnes. The publisher announces that the remaining part of *Being and Nothingness* is to be issued in a separate volume. This translation will be welcomed by students of philosophy who have despaired working through the seven-hundred finely printed pages of the French edition and by others who have been interested in Sartre's literary and critical work but who have had little opportunity for direct contact with his technical philosophy.

The importance of Sartre's work ought not to be underestimated. He is more than the founder of an esoteric cult, more than a popular novelist, more than a symbol of the disintegration of Western culture. He is a serious philosopher whose work should be taken seriously. The essays in this book represent Sartre's attempt to understand the personality structure of individual human beings in terms of an ontology "which seeks to elucidate the

meaning of the human condition in general and typical patterns of conduct by which man chooses to set up his relation to the world."

However much one may disagree with Sartre's picture of man or with his ontology, he may well conclude that this work and the whole of which it is a part are full of insight, of clever if not always convincing reasoning, and of stimulating attacks on orthodox psychoanalysis. Readers of his novels and plays will find their understanding of the Sartrean point of view considerably enlarged by these essays. For the theologian and the philosopher they will serve to illustrate what has been called Sartre's systematic vilification of man. For all his exalted freedom, "man is a useless passion." He is a being characterized by duplicity and bad faith, *condemned* to be free, to try to be God—to be what is in itself a self-contradictory notion. He is a being for whom there is no salvation and no meaning but what he himself creates.

PERRY LEFEVRE

THE POCKET HISTORY OF FREEMASONRY

By Fred L. Pike and G. Norman Knight. Philosophical Library, 1953. 294 pp. \$4.75.

Since most American ministers, and not a few rabbis, are likely to have Masons in their congregations, and since a good many of the Protestant clergy already are Masons or may be considering applying for membership, this notably concise, comprehensive little volume can be very useful. The authors are noted English scholars, so rigorously factual that they do not hesitate to reject the common traditions of Noachic and Solomonian-Hiramian provenance, for the Craft, and they are laudably skeptical of any cryptic medieval continuity of secrets and esoteric doctrines. They frankly concede that our modern speculative Masonry had its conception not much before A.D. 1400, and its birth in the British Isles around A.D. 1700. The amazing growth of the movement thereafter, with all its degrees, benevolences, schisms, and political activities throughout the world—with special emphasis (chap. xii) upon the United States, where it is strongest today—is fully covered.

CHARLES H. LYTTLE

PROTESTANTISM IN AMERICA

By Jerald C. Brauer. Westminster Press, 1953. 307 pp. \$3.50.

Pattern is a prerequisite to the writing of history. An account of the events of the past without a pattern is chronicle. Dr. Brauer sees a pattern in American Protestantism. First of all, there is such a thing as American Protestantism. It has a unity which underlies the particular histories of many different churches. To be sure, there are Lutherans and High Anglicans who do not like to think of themselves as Protestants. They see the trees. Dr. Brauer sees the wood. Two characteristics mark the unity of American Protestantism: free experimentation and the centrality of the Bible.

A number of European observers of American church life have, like Dr. Brauer, noted its unity. They have found that unity in a dynamic activism. Such a characterization of American Protestantism will undoubtedly be in the minds of the delegates to the Second Assembly of the World Council of Churches at Evanston next summer. Dr. Brauer has a deeper understanding. Below the surface of activism he finds a "constant, free experimentation and search for a fuller manifestation of God's truth and will." America's St. John is still Pastor Robinson, declaring to the departing Pilgrims of Leyden that God had yet more truth to break forth. Was there ever a more encouraging or more prophetic goodbye?

I could wish that the American section of the World Council would invite Dr. Brauer to prepare for the delegates a pamphlet which would set forth his basic clue to American Protestantism, with emphatic and persuasive illustration. He can do it. He has a crisp, marching style. He is a master of succinctness. He "knows his stuff." He has a dramatic eye for picturesque, biographical material that warms his narrative and illuminates his expositions.

Dr. Brauer does not hesitate to pass judgments upon history. He follows the line of classic American church historians rather than that of the advocates of historical objectivity. He is not content to be just informative. Only in the last chapter does his narrative falter. This chapter, "The Church Faces the Future,"

might well be omitted. It hardly would be missed. One other shortcoming may be mentioned. I tuck it away in the middle of a paragraph so that it won't receive overemphasis, for it is a shortcoming of almost all historians. History-writing thrives on what is novel. It is easier to describe an avalanche than a glacier. Revivals are more obvious than edification. It is the glacial movements of religion which historians find it almost impossible to bring to life, yet it is the daily living of the faith, its structuring in institutions, its penetration or coloration of life about it which after all are *the* history.

Do not be put off by the statement in the Foreword that the book is intended for young people in late high school or in early college years. Do not be misled by the "popular" way the book is written. The author is a scholar. He can be trusted. All the way along he relates his account of American Protestantism to the movement of American history. The way he breaks his narrative into chapters makes sense. His skill in entitling his chapters is one of the exciting merits of the book.

A. C. MCGIFFERT, JR.

SOCIAL RESPONSIBILITIES OF THE BUSINESS MAN

*By Howard R. Bowen. Harper, 1953. 276 pp.
\$3.50.*

Businessmen have become the symbol of our time. More and more of them are considering social consequences when making private business decisions. The nature and range of these social responsibilities and the means of fulfilling them make up the timely contents of this important book. Admittedly, theories of the role of business in modern society are in a relatively primitive or formative state. The author's hope is that he may stimulate and assist businessmen in the hard thinking and soul-searching ahead of them. Profits, costs, competition, laissez faire, power, these are both slogans and realities, clichés and facts, which need to be thought through and worked through if businessmen are to find answers for the question: What, as a Christian, are my social responsibilities? This is a question constantly being asked, at least inwardly if not

aloud, by innumerable laymen and laywomen who sensitively recognize the tension between self-interest and social obligation.

This book will help to bring the problems and opportunities of business out into the open. The author rejects the cynicism which declares that religion has nothing to do with business, as well as the position that the church is merely the spokesman for business enterprise.

The book is one of the series in the "Ethics and Economics of Society," produced by a study committee of the Federal Council of Churches and directed by A. Dudley Ward. Anyone desiring to bring new life into a laymen's fellowship group or an adult Bible class should consider the rich potentialities this book offers as a textbook.

A. C. MCGIFFERT, JR.

THE GREAT TRADITION OF THE AMERICAN CHURCHES

*By Winthrop S. Hudson. Harper, 1953. 282 pp.
\$3.75.*

The great tradition is the separation of church and state, with its consequent principle of voluntarism on the part of the churches. Dr. Hudson surveys the historical vicissitudes of the principle of voluntarism as exemplified in the history of American Protestantism. The great watershed for the churches, as for American life in general, occurred in the 1890's, though it was not until the end of the 1920's that the churches yielded to complacency and ceased to stand over against American democracy as creator of an informed public opinion and as an embodiment of a corporate conscience on specific issues. Thereupon followed the collapse of religion as a dynamic force. This he attributes to inner weakness rather than to external circumstances. Prior to that time the churches, dependent solely upon the power of persuasion, had made "one of the most successful penetrations of culture by a religious faith that the world has ever known." Henry Steele Commager has characterized the present predicament of our churches as having never before been materially so powerful and spiritually so ineffective.

Dr. Hudson reinforces his thesis by the use of biographical material which is particularly

effective in the case of the four princes of the pulpit, Phillips Brooks, Henry Ward Beecher, Russell Conwell, and Washington Gladden. His chapter on Rauschenbusch puts the "lonely prophet" in quite a fresh light, not so much the exponent of the social gospel as the carrier-forward of the evangelical tradition in an era when evangelicalism as a dynamic movement had quite disappeared.

History for Dr. Hudson is no end in itself. He seeks to identify specific historic failures which have occurred, so that intelligent consideration may be given to the alternative courses of action which are being urged on the churches today. He points out signs that the churches are becoming less content just to fit the "moods and standards" of a community and to open their membership "to all." (Quotations from a pamphlet issued in 1942 by our Commission on Evangelism and Devotional Life.) He calls for a recovery of discipline and the sounding of the distinctive note of the Christian faith which sets the church apart from culture. He welcomes the new evangelicalism which is beginning to arise out of a chastened liberalism. For theological seminaries he has a special urging. "The restriction of theological concerns to academic circles is a luxury that can be ill afforded in a world where churches almost everywhere are on their own. Theology . . . must be preachable. The most fatal expedient, of course, is to let preachableness determine the content of the Christian message, but this danger must not be allowed to obscure the need to be understood, the need to speak directly and intelligibly to the condition of men." We may with good hope expect that the Federated Theological Faculty, after a decade of intensive self-discipline and searching and the development of a critique and an evangelicalism, will increasingly perform this service.

A. C. MCGIFFERT, JR.

CULT AND CULTURE

By V. Ogden Vogt. Macmillan, 1951. 269 pp. \$3.50.

This is a wide-ranging book. In it Dr. Vogt summarizes a life's reflection on many themes. His is a spacious mind. If the essays do not always exactly hang together, their individual

pendency is perceptive with shrewd observation, straightforward analysis, and moral sensitivity. It would be tempting to dwell on particular chapters such as that dealing with the dilemma of the American Catholic. In another chapter, "Culture and Art," Dr. Vogt points out that one of the clues to the great variety of styles and movements embraced by modern art turns upon how a thing is painted: Romanticism, *the thing as it should be*; Realism, *the thing as it is*; Impressionism, *the thing as it seems*. Cézanne painted *the thing in itself*, thus beginning the process of Abstractionism, *the thing denuded* and *the thing omitted*. Expressionism presented *the thing distorted*, or *the thing in mind*, and, finally, *no thing at all*. Surrealism paints the discords of *the thing dreamed*.

Underlying the secondary themes of culture, cultivation, and civilization is the dominant motif of the priority of cult in religion. Cult is the system of actions which comprise public worship. Protestantism with its overemphasis on theology and ethics has distorted religion by substituting the stream of belief and morality for the spring of experience. Primitive religion began not as an idea or a faith but as an idea acted upon. Dr. Vogt's key sentence is: Primary in religion is neither religious thought nor moral action but religious action. This theme he reiterates with rich persuasiveness.

Such a proposition is decidedly illuminating for the drawing of a line between the religious and the nonreligious way of life. It discloses that which makes all religions religious. It is less illuminating for the drawing of a line between this and that religion or between this and that form of the same religion. Indeed, perhaps that is Dr. Vogt's intention. He seeks unity and completeness. He is dead set against dualisms of every kind. His theology is pantheistic—of a new kind, to be sure. And yet if, as he insists, "reality is not divided," there are at least provisional divisions and antimonies which cannot be shuttered out.

For auld lang syne's sake, when Dr. Vogt was a neighbor and companion and a lecturer on Religion and Art at the Seminary, I yield to the temptation to refer to his confession of "an occasional desire to be taken for a race track gambler or anything else I am not." I have a kind of feeling that if Dr. Vogt had had to con-

sort for any long period, not so much with gamblers but with some of the other sorts of people he is not, he might have given more heed to life's dualistic intransigencies and personal power drives.

A. C. McGIFFERT, JR.

CHRIST AND THE HUMAN LIFE

By *Friedrich Wilhelm Foerster*. *Philosophical Library*, 1953. 333 pp. \$5.00.

First published many years ago under the German title *Christus und das Menschliche Leben*, Foerster's book has been widely praised by both Protestants and Roman Catholics in Europe. The author has received the personal blessing of Pope Pius XI and was given an honorary doctorate in theology by the Protestant faculty of the University of Leipzig. He asserts that this work was written primarily for the uprooted peoples of our time, "for circles which are far away from Christianity and for those whose faith has been shaken by modern ideas." It is difficult to see how this work would interest or help such spiritually disinherited groups. Foerster assures us that he has "gone through everything that modern science and philosophy could adduce against the Christian faith." But he does not deal with the modern philosophers (after Nietzsche and Sorel) or scientific figures who have had revolutionary effects upon current philosophical or theological thinking.

Indeed, the book is a very strange miscellany of anecdotes, fables, obiter dicta, parables, sentimentalities, and preachments, for the most part reminiscent of what the Victorians called "Sunday reading." Even so the author evinces great religious passion and intellectual restlessness as he ranges, in brief comments or illustrations, over everything from Roman history to the education of women. If he has a thesis, it is that "real human life is perfected only in Christ." Hence "political thought is to be brought to Christian baptism"; but he has no theory of the state and no system of Christian ethics. In the veneration of the Virgin Mary he finds the best solution to our economic problems and the clearest light on problems of sex. Mysticism, sainthood, and "the imitation of Christ" are recurring themes. Yet Christianity is much more than a religion of

love of neighbor; humanitarianism is empty without a deep personal regeneration requiring a transformation of man's attitude toward the world, nature, and himself. The simple man will understand this easily; the "overeducated man" will have more difficulty. His surest path back to the meaning of the Gospel will be with the help of Plato and Schopenhauer! Foerster's most solid and sustained chapter deals with these two philosophers.

Christian art has been a dominant influence in his life, but his philosophy of art is Platonic. Indeed, he is as ardent a Platonist as any Cambridge man of two generations ago. On the one hand, he denies any Greek influence in the *logos* doctrine of the New Testament; on the other hand, Plato and Schopenhauer (with Nietzsche and Wagner assisting) are the best guides to a deep understanding of the Christian Gospel. The book has no sustained argument, no definite form, no coherence. Yet it is filled with nuggets of theological lore, experience, and insight: some of them profound and suggestive, some picayune and bizarre. A theological scrapbook of such dimensions is obviously a homiletical hazard for preachers who read chiefly by deputy.

JOHN B. THOMPSON

THE APOCRYPHA ACCORDING TO THE
AUTHORIZED VERSION

Introduction by Robert H. Pfeiffer. London: Eyre & Spottiswoode; New York: Harper, 1953. 295 pp. \$2.00.

The Apocrypha were part of the earliest Christian Bible, the Septuagint, and through the Latin Vulgate they came to have a place in the first English translations of the Bible up to and including the early printings of the King James. They also had an important place in the early English Prayer Book. After 1629 they were increasingly dropped in Protestant Bibles in spite of much undeniable religious and historical value. The Revisers of 1881-85 published them in a separate volume. A new translation was prepared by E. J. Goodspeed and included in editions of the American Translation named the "Complete Bible"; and the Standard Bible Committee is presently engaged in making a new revision of them. Bibli-

cal scholars have long used them as a source of importance for the "intertestamental" period, and new interest has recently been taken in them by reason of certain modern theories of biblical unity and authority.

The present volume is a handy pocket edition of these writings in the King James Version, together with an excellent introduction by Professor Pfeiffer of Harvard University. The prefatory data consist of a history of the Apocrypha in general and an introduction to each book. The author, a preeminent authority in this area, has recently (1949) published more extensive treatments in his *History of New Testament Times with an Introduction to the Apocrypha*. He is also a member of the Apocrypha section of the Standard Bible Committee.

ALLEN WIKGREN

THE UNIVERSAL GOD

Edited by Carl Hermann Voss. World Publishing Co., 1953. 306 pp. \$5.00.

Dr. Voss's versatility as lecturer, writer, and minister is no surprise to those of us who were his classmates in Chicago Seminary during 1931 and 1932. His interests have taken him into a wide field of activity through which he has brought his Christian ministry to bear upon problems of contemporary life. He has long been associated with the Christian Committee on Palestine and is widely known as a lecturer on problems of contemporary culture and politics. At present he is teaching at the New School for Social Research.

The present anthology of meditations is outstanding in many respects. With the assistance of his talented wife Dorothy, Carl Voss has searched the world's literature, but particularly the Hebrew Christian tradition, for the most pointed and profound materials. The anthology has been arranged under fifteen vivid chapter headings which include: "Can Man by Searching Find Out God?" "Across a Void of Mystery and Dread," "The One Remains, the Many Change and Pass," and a concluding section, "And To Enjoy Him Forever."

The anthology displays an extraordinary richness. There are epigrams and stories, poetry selected with discriminating literary taste

as well as theological acumen, and much solid intellectual reflection on the meaning of God. The result is a book which not only will serve individuals in their spiritual and devotional reading and meditation but will serve as a rich store for the minister as he seeks to find ways to communicate the meaning of faith in God. Dr. Voss has searched the world's literature with a diligence and comprehensive insight which makes this volume outstanding in the field of religious anthologies.

DANIEL D. WILLIAMS

THE KINGDOM OF GOD

By John Bright. Abingdon-Cokesbury, 1953. 274 pp. \$3.75.

This surely is a good book. It was the \$7,500 Abingdon-Cokesbury Award winner. It is a good book further because at the very outset the author puts down plainly what is the aim of his writing. He aims, he says, to trace the history of the idea of the Kingdom of God for the benefit of the general Bible reader. He aims, in the second place, to show the contemporary relevance of the idea of the Kingdom of God. His broad aim is "to come to grips, if possible, with one of the fundamental reasons for the current neglect of the Bible." This "fundamental reason" to which the author refers is the question of the unity of the Scripture. People are perplexed and confused by it, more impressed by its complexity and variances than by its unity; they tend toward a dangerous partial use of it and more and more relegate the Old Testament to a position of little importance.

This is an extraordinarily good book because the author proceeds in less than three hundred pages to achieve his aims. With a chaste and compelling diction he does trace the idea of a people of God from the earliest days of Israel down to its fulfilment in Christ. The tracing is done through a brilliant historical survey and by thrilling commentary on the Prophets. The Coming of Christ and the establishment of the Church are shown to be the magnificent transition from the Kingdom that was to come to the Kingdom that is.

As to the question of the unity of the Scripture, Dr. Bright is most convincing in his

elaboration of the thesis that we find the unity in the Idea of the Kingdom of God. Seen from this perspective, the books become one Scripture, as pertinent to our day as the daily paper.

Through the Old Testament the reader senses that the focus has been continually narrowed. It begins with the broad canvass of creation and tells of the dealings of God with the whole race of mankind (Genesis 1:11); then narrows to the people Israel whom God had called to be the special servants of his purpose; then still further to the search for a pure Remnant within Israel fit to be the vessels of the divine intention. At the center of the Bible's drama the focus has narrowed to one man: the Messiah, Christ. But from Christ the focus again turns outward—first to the new Israel which is his church and then, through that church, into the entire world. The Church is called to take up the destiny of the true Israel, Servant Israel, and become the missionary people of the Kingdom of God.

FRED HOSKINS

Oak Park, Illinois

A READER'S NOTEBOOK

By Gerald Kennedy. Harper, 1953. 340 pp. \$3.95.

Gerald Kennedy, Methodist bishop and popular preacher and writer, once faced a problem that every preacher faces sooner or later: what to do with all the illustrations, quotations, poems, stories, anecdotes, etc., that have been saved for the day when any one of them might come in handy in some sermon or article. Bishop Kennedy had been in the habit of stowing such material in one desk drawer, and, when that drawer filled up, the problem became so acute that the only solution was to publish a book. Fortunately, he had a secretary to help him bring order out of chaos, so other preachers are now enriched by this volume of Bishop Kennedy's homiletical tidbits.

These items are 1,225 in number and are conveniently arranged under 302 topic headings, alphabetically listed, and indexed according to author and subject. The publisher claims, "In contrast with other collections, this book is outstanding for the new, fresh and unhackneyed material it contains." No doubt, many will find it useful.

ARLAN A. BAILLIE

Bangor, Maine

RELIGION AS SALVATION

By Harris Franklin Rall. Abingdon-Cokesbury, 1953. 254 pp. \$3.00.

Professor Rall has produced another helpful treatise to take its place with the popular and useful works the religious public has come to expect from his pen. In discussing religion as salvation, which he adds as a fourth aspect to the faith, the fellowship, and the way of living as the main aspects of Christianity, Dr. Rall speaks from an evangelical and dynamic point of view at once attractive and winsome to our needy day and age. He has the current state of civilization very much in mind and sees in the declining social optimism of our time a supreme challenge and splendid opportunity for the church to reassert its faith in the merciful, just, and eternal God.

But all this must be interpreted in terms that are meaningful to our present day. "Christianity is a fact and a faith," says Professor Rall, "a fact of history and human experience, a faith which has discerned in these the saving work of the God of righteousness and mercy. But a third element has been equally essential: the task of interpretation, the need to set forth the meaning of this faith and its relation to man's life." This task of interpretation has been the work of the Christian community from the very beginning, and it is up to our modern interpreters to "set forth the meaning of the external gospel for our day." This is the stated aim of Dr. Rall's book, and he fulfils it well. The book will be profoundly helpful to ministers and of general interest, too, to the layman who seeks to study and understand his faith.

ARLAN A. BAILLIE

Bangor, Maine

CHRISTIAN FAITH AND NATURAL SCIENCE

By Karl Heim. Harper, 1953. 256 pp. \$3.50.

Karl Heim, long a professor at the University of Tübingen, is concerned to reestablish the living relationship between Protestant theological thought and philosophy which was shattered in so many ways during the period following Schleiermacher. His is not, however, the attempt to present a scientific account or rationalization of religious belief; nor is it to

furnish a scientifically honest "proof" of the existence of God. Heim does not attempt to fit Christian conviction into the interstitial areas left by modern science. He does attempt to show, from a preliminary philosophic basis, that the self and God both belong to a dimension "which is different from those of everything which is accessible to scientific investigation." He does this by means of a careful analysis of the problem of space, bringing to his discussion a knowledge of the problems and methods of modern physics that is unique among contemporary theologians.

God belongs to the suprapolar space, which is eternal and invisible, in contrast to the polar space, which is temporal and visible. It is in the former, nonobjectivisable region, that the I-Thou encounters take place. Thus the objective world of experience does not derive the conditions for the existence of the ego.

Heim counters the "world picture of disbelief" with a "world picture of belief" in terms of existential categories familiar to readers of Martin Buber, making frequent reference to the work of men like Heidegger and Jaspers. This book is a welcome clarifier of the two opposing conceptions of the universe, that of theism and secularism. But, more than that, the author succeeds in rendering intelligible what is meant by the word God, the *ens realissimum*, by a translation of the content of the term into the language of our time.

DONALD L. BERRY

New Haven, Connecticut

YOUNG PEOPLE'S HEBREW HISTORY

By Louis Wallis. Philosophical Library, 1953. 117 pp. \$2.50.

Moved by a belief that students in high school and college are prevented from knowing what modern scholarship has learned about the great historical tradition at the basis of our ideas of God and morality, Louis Wallis has prepared this brief outline of Hebrew history. He hopes to make clear to young people the scholarly point of view that these religious ideas are the outcome of a long, natural, evolutionary process which began on the level of heathenism and rose gradually to the plane of ethical monotheism.

In tracing this development, he shows how six hundred years of suspenseful conflict between the Baalism of the sophisticated commercial ruling classes in the cities and the Yahwism of the more democratic people of the villages led to the establishment of monotheistic religion and the identification of God with justice and righteousness. The book is written with a simplicity and clarity which bring it within the grasp of the more serious students in the high-school and college ages.

WILLIAM EARL BREHM

Des Plaines, Illinois

THE INNER ISLANDS

By Winifred Rawlins. Pendle Hill Pamphlet, 1953. 32 pp. \$0.35.

This thoughtful exploration of the inner life is framed in letters written to a woman friend. Conscious of the maturer insights and greater objectivity that they feel are a part of middle age, the writer and her friend agree to use these insights to throw light on some of the problems of the inner self. The writer finds reality and inner peace from the habit of being aware of all experience as it flows by and relating it to her concept of the Divine. The subjects of pain, of discipline, of love, and of death are touched upon, delicately, and with beauty.

MRS. WILLIAM EARL BREHM

Des Plaines, Illinois

AMERICAN LIBERTY AND "NATURAL LAW"

By Eugene C. Gerhart. Beacon Press, 1953. 153 pp. \$3.00.

The author has limited himself to pointing up the differences between "the historical American position" and the Roman Catholic view on the question of church and state. Few Protestants would disagree with him vis-à-vis Roman Catholicism. This does not mean that Protestants will agree with his alternative view.

The point of view here expressed, "The church should concern itself with the spiritual problems of men, the state with the temporal" (p. 142), will meet with dissent on the part of the readers of the REGISTER who stand in the

puritan and evangelical as well as the liberal tradition. At least this reviewer feels that the pastor should track down the wolves as part of his job of tending the sheep (social action). To accept the "wall of separation" theory completely would leave us with an irresponsible and emasculated church. Mr. Gerhart is respectfully appreciative of the influence of moral and religious views upon law: "No law will ever be enforceable for long if it is not grounded and rooted in men's 'sense of right.'" There are many other opinions and attitudes expressed with which most of us would agree. Nevertheless, the basic premises are humanistic.

This is a stimulating, informative, and provocative book. It is well worth the price and effort if it leads us to think and to reread Hocking's *Human Nature and Its Remaking* with special reference to Part V and chapters xxxiv and xxxv.

GEORGE E. BURTON

Galesburg, Michigan

THE BIBLE AND OUR COMMON LIFE

By Huber F. Klemme. *Christian Education Press*, 1953. 122 pp. \$1.75.

Here is a book for which we may stand up and cheer! It is timely, exciting, and usable. It is timely because the author is executive secretary of the Commission on Christian Social Action of the Evangelical and Reformed Church and editor of *Christian Community* and speaks courageously and explicitly to many of our most important social action issues. It is exciting because it is fearless in its illustrations and examples. It is usable because it is a textbook for study and discussion which would be valuable in prayer-study groups, adult Bible classes, a Lenten study series, or social action seminars. It is, in addition, so based on the Bible that I think it would appeal to many groups who would not discuss social action issues per se. Quoting from Mr. Klemme's Introduction, "The Bible and our Common Life seeks to show that inevitable connection between the sacred Record and the imperatives of Christian social action which constrains us both to read the Bible with a view to our present duty, and to perform our task in society in

the light of the inspiration and direction which come from the Bible."

This book has ten chapters: "God and His World," "God and the Family," "The Individual and the Community," "Rights and Responsibilities," "The Bible Talks about Property," "The Bible Talks about Justice," "Religion and Politics," "Religion and Race," "The Nation and the Nations," and "The Church and the Human Family." Every issue is discussed from the orientation of what the Bible says about it. Every chapter comes ultimately to the question of what this means for us. Each chapter ends with a section "For Discussion and Action." This last is one of the best aspects of the text, because the illustrations are fearless, true, and constructive.

The content of the book includes a thorough summary of problems involved in the federal aid to education issue; excellent background material to develop a philosophy toward government, politics, and the United Nations; housing problems; racial and brotherhood issues; war and peacemaking, etc. Let me cite just a few examples. In the chapter on "Religion and Politics" Mr. Klemme says that the modern democratic state will act in accordance with Christian principles "only as Christians purposefully and intelligently take part in the political process as voters, party workers, candidates for office, and so on, and work together to study and express their convictions on political issues. Indeed, to relate its faith to the current political decisions is an important function of organized Christianity." In the chapter on "Religion and Race" we find this: "The churches of America have therefore been led inevitably from the condemnation of gross abuses, like lynching, and the denial of basic rights, like the ballot, to demand the abolition of segregation itself. Their testimony is not unanimous, but the burden has been placed on the conscience of those who will not go thus far, to prove that they can and will deliver equality without the abolition of segregation." In the chapter on "The Nation and the Nations" we find: "Reading . . . in the light of the total teaching of the Bible, it is unmistakable that no nation has the right to live to itself. . . . It is the urgent duty of every nation to *build world community*." A fine, brief statement about the United Nations ends with this

sentence, "Christian devotion to world fellowship and peace will lead us to pray and to work for the U.N." We could go on to illustrate each point of special current interest. The chapters never end without suggestions for action. In the last chapter on "The Church and the Human Family" there is a brief study of the nature of the church and of the church's social witness. "As the church is social in its nature, it is commissioned to fulfill a social task . . . and then either its witness will be relevant to the social situation or it will not be relevant at all." The church, Mr. Klemme continues, fulfills its mission in four simple, historic avenues: in worship, in teaching, in action, in being. Worship in the early church was a key, too. "And when they had prayed, the place in which they were all gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness." Those who are constantly exposed to the truths of God know how much is included in his will and how far they fall short of fulfilling it. Although there is a trend toward social action in many denominations and some local congregations, "this trend needs to be much accelerated." "It is the business of every church not only to cultivate the conscience of its members on such matters but also to be organized to take concerted action on them." And, finally, Mr. Klemme concludes, "As a redeemed and reconciled community, the church is a token of God's intention for our whole social order." He leaves us to implement the processes his book will aid so richly, which will continue to try to bring our unreconciled and unredeemed churches of today into further true Christian community with God's help and grace.

MARY CANNON

Wilmette, Illinois

WHAT TIME IS IT?

By Rita Snowden. London. Epworth Press, 1953. 96 pp. \$1.50.

When ministers, church-school teachers, and parents see another book of stories for children, they reach for it hungrily, hopefully. This *may* be another for our far-too-small library of story books that don't moralize, that tell a real story with real art, that speak simply of great

people and great things to children, who are often most able to understand. So I felt opening Rita Snowden's little volume *What Time Is It?* It turns out to be one of the best of the old-school story books, with morals attached. The experienced storyteller will find here many nuggets of pure gold which he or she can use in his own way. The biographical stories were for me the most valuable. There is poetry in many places and a deep sense of the Creator's goodness, care, and beauty. Kindness, courage, and faith are all taught here. I miss the person-to-person answers to major social problems that one finds in the remarkable Friends series, *The Children's Story Garden*, *The Children's Story Caravan*, and *The Friendly Story Caravan* by Anna Pettit Broomell. I do miss the whimsy and humor of the stories in *The Giant Who Liked Chocolate Cake* by Estella Hitchcock Lane, now, I regret, out of print. There is courage and contemporary power, too, in Margaret Applegarth's *Men Like Trees Walking*, which is missing here. However, these stories are tools for the wise leaders for a wide range of ages, from primary through upper juniors. So this little volume in the far-too-small library of stories will prove usable.

MARY CANNON

Wilmette, Illinois

FAITH TAKES A NAME

By Dwight E. Stevenson. Harper, 1954. 189 pp. \$2.50.

In *Faith Takes a Name* Dwight E. Stevenson attempts to reverse a pattern. Confronting the fact that for many today Christianity is a name in quest of a faith, he describes Christianity when it was a faith in quest of a name. With an eye at times discerning, at times pedestrian, he examines the meanings of the names assumed by the Christian faith during its earliest years.

The book is a series of story-sermons intended to deepen the faith and fellowship in the churches. Its purpose is enlightenment and inspiration, and the author has interestingly combined readability with depth. To be sure, the implications of his insights are not developed, but the book is suggestive.

One feature of this book is worth special attention. Dwight Stevenson has emphasized

that Christian life involves not only understanding but action. As he puts it in one place: "The Christian, however, will do more than perceive the shallowness and the ultimate evil of pagan living; he will withstand it and do battle with it." It may be that Stevenson draws the line too sharply between Christian and pagan. But it is refreshing to find a writer who endeavors with forthrightness to show us where on its boundary we are called to live.

PAUL R. DAVIS

Garden City, Kansas

A THEOLOGY OF THE LIVING CHURCH

By *L. Harold DeWolf. Harper, 1953. 383 pp. \$5.00.*

The premise of Dr. DeWolf is that "in every age the meaning of the Christian faith must be re-examined in relation to the changing thought and experience of mankind." Most readers will applaud this splendid purpose. However, there are disturbing lacks in this book even when due allowance is made for the omissions imposed by the limitations of one volume. That lack is apparent in the failure to include the diversities of Christian theology. When an author attempts to speak for "a theology of the living church" and excludes Orthodoxy and Roman Catholicism, an omission requiring explanation has occurred. These omissions might be excused, if allowance were made for the divergences such as one finds in Anglicans, Lutherans, and Baptists. Certainly many readers will find sections inadequate, particularly the one on the Kingdom and the Church.

The style of the book is lucid and persuasive, until one reflects upon it. The deficiencies result from two factors. The one is the limitations of one person to subsume or digest and adequately systematize the theology of the Church in one volume. The second results from the liberal, rational presuppositions of the author. It is not that neo-orthodoxy is inadequately represented but that classical Reformed Protestantism is neglected, as are the sects such as the Friends. If the meaning of the Christian faith is to be reexamined in the light of changing thought, is not some reference to the problems raised by Existentialism neces-

sary? There is to this reviewer's mind a failure to engage earnestly enough with the thought of men like Kierkegaard, Reinhold Niebuhr, and Barth, or to reckon with millions who have either never heard or who have rejected the Christian gospel or are indifferent to it. The mission of the Church is not adequately discussed.

The reader may be grateful to Dr. DeWolf—as this one is—for the attempt to state relevantly and systematically the Christian faith. Read carefully, this is a provocative and stimulating book. It could be very useful to workers with students and parish ministers. There is a bibliography which might well serve as a check list. However, few parish ministers will want to use this book uncritically.

THOMAS CHALMERS DICK

Lincoln, Nebraska

THE RECOVERY OF HUMANITY

By *James D. Smart. Westminster Press, 1953. 157 pp. \$2.50.*

Here is not only a good demonstration of expository preaching, which the author contends needs reviving in modern pulpits, but also a presentation of the Christian faith that can revitalize men and women into effective human beings. The author's thesis is that the divine invasion of an individual alone makes him human and successfully overthrows the evil inhumanity of our modern world order.

The first half of the book is a series of sermons, with topics such as incarnation, justification by faith, the Holy Spirit, and predestination, illustrating this invasion of man by the divine. The second half deals with the divine invasion into the Church and the affairs of the world. He deals with the sovereignty of truth in the Church, love in the Church, and of the basic essence of unity within the Church. He finds the diversity of Protestantism on this continent due to two sources: the various racial groups of Europe bringing their Protestantism to America and the great revival movements of our own history. He does not notice the waste and friction of overchurched communities, owing to this continuing propagation of this diversity.

The author writes with an apt lucidity of

expression so that the ideas he puts forth can be read by any layman. Also there is a sense of mission in the book depicting the seriousness with which the author considers the necessity of this divine invasion.

LAWRENCE A. GEDCKE

Elmhurst, Illinois

THE SPIRITUAL ESPOUSALS

By Jan Van Ruysbroek. Harper, 1953. 195 pp. \$3.00.

This new translation from the Dutch mystic of the fourteenth century is one of a series of "Classics on the Contemplative Life" that Harper and Brothers is currently publishing. Taking the scriptural text, "See the Bridegroom comes; go out to meet Him," the author develops suggestions of how this union with God can take place at various stages of the active life, the inward or yearning life, and the contemplative life. One needs to be well schooled in the language of the mystic to get value out of this book.

LAWRENCE A. GEDCKE

Elmhurst, Illinois

THE CHRISTIAN CONSCIENCE AND WAR

By the Church Peace Mission Committee, 1953. 40 pp. \$0.25.

This booklet is a statement of theologians and religious leaders appointed by the Church Peace Mission. It sets forth the agreements and disagreements between pacifists and non-pacifists, indicates the role of cultures in producing nationalistic mind-sets, and points out the part which the ecumenical movement should play in the task of building for enduring peace.

H. LEE JACOBS

Fort Dodge, Iowa

PREACHING ANGLES

By Frank H. Caldwell. Abingdon-Cokesbury, 1953. 216 pp. \$2.00.

This is another practical book on the art of preaching. It is an additional contribution to a long list of books of a similar nature by such

men as Palmer, Patton, Luccock, Stidger, Black, and others. The title indicates at once what the book sets out to accomplish. Committed to the Christian philosophy of life, the author believes that every spokesman for Christ should give careful consideration to techniques, procedures, and methods for gaining attention and winning others to the Cause. The Gospel is good news. Good news can only be effective when presented with power and color. The president of Louisville Presbyterian Theological Seminary suggests thirty tested ways of getting and holding attention. He illustrates each method and makes suggestions for further study. Most ministers will find that, although the book deals with known methods, new insights have been lifted into prominence. Readers will find it profitable to look back over sermon topics used in the past. Thus, by checking one's record, real profit will be gained from finding new angles of approach.

"There is but one gospel, and it is revealed in the word of God. But in books, in dramas, in stories, in art, in music, and in poetry are to be found dynamic angles for the preaching of the gospel," writes Dr. Caldwell. This is an important little book. Read wisely, both young and old can profit from its message.

WILLIAM A. JACOBS

Oak Park, Illinois

THE OPTIONAL GOD

By Stephen F. Bayne, Jr. Oxford University Press, 1953. 145 pp. \$2.45.

Here is a heart-warming book. Stephen F. Bayne, Jr., bishop of Olympia, Seattle, Washington, is one of the best-known Episcopal clergymen in America. While others come shouting fear, he speaks of understanding and imparts a dynamic faith. The secret of his popularity is found in his ability to interpret his theological point of view in a language that is easily understood by all men. He is an unashamed liberal in what is now generally called the "old-fashioned" sense of the term. Knowing that this is an uncomfortable position in a world of snarling absolutisms, he does not propose to sound the bugle of retreat. He is convinced that true liberalism leaves man restless until God is no longer optional.

This book deals with the problem of modern

secularism. In such a world man does not deny—indeed, he would be shocked to think otherwise—the reality of the existence of God. He does, however, make God optional. For life is organized as if it makes no difference whether there is a God or not. Until man recognizes this problem, we will continue to suffer. The gauntlet is down. Secularism is the negation of the good life. Bishop Bayne proposes to do something about it. The answer is to be found in our Christian faith. He sees the secular world and the world of grace as one. Maintaining that Christianity is at its best not “a spiritual emphasis” but a “sacramental approach,” he is hopeful for a solution. The task is not a simple one, but the Church has a message that can match the aggressiveness of the secular approach to life.

The book contains six short chapters. Chapter i, “The Optional God,” from which the book takes its title, deals with a definition of contemporary secularism and delineates the ways by which God has been made optional. The remaining chapters discuss such subjects as “Community and Communion,” “The Dignity of Work,” and “Freedom and Individuality.” Here is a refreshing, vitally alive, and challenging statement of a faith that can redeem the world. To all those who are confused, to all those who are seeking a positive approach to the problem of modern secularism, this book will furnish many important clues for an answer.

WILLIAM A. JACOBS

Oak Park, Illinois

MEDITATIONS OF THE HEART

By *Howard Thurman*. Harper, 1953. 216 pp. \$2.75.

The second volume of meditations which were written for the Sunday services at Fellowship Church in San Francisco is very much like the first. The same poetry of words and flash of insight are here and many familiar Thurman themes: making decisions, judgment and forgiveness, humility and pride, prayer and the Presence. There are also well-known Thurmanisms: “standing in immediate candidacy,” “life is its own restraint,” “nerve center of consent,” “scrutiny of God” and “growing edge.”

Here and there new phrases strike with tell-

ing force. “The ministry of unfulfillment,” “the Great Exposure,” and “of [man’s] bleak desolation, Life seems unaware.” Always interested in the symbolism of trees, Dr. Thurman adds this time the jackpine, the yucca, and trees in the life of Lloyd George.

Significantly, all this new material concerns a single theme, the meaning of pain and suffering. This emphasis and point of view are not found in the earlier book.

He warns against being “cut off from the nourishment of the Great Exposure. It is the way of life that it be nourished and sustained by the constant threat, the sudden rending.” He seems to be moving close to the unitary philosophy of the East, particularly in a meditation called “All Life Is One,” where he starts with the line “They, as part of us, have done this to us.” (Here as elsewhere the publishers do not indicate or acknowledge quotations.)

After this you are surprised by what he does with

From the horns of the wild oxen
Thou hast answered me.

When he speaks of “the symbol of unpremeditated destruction from which, at last, none may find sure refuge or adequate protection,” it seems to follow the thought above. Yet at once he refers to an “Ultimate Protection. . . . Here is the Hand that reaches out to hold and in holding, rescues.” This is a return to traditional dualism which he continues in a section called “Unity of God,” where he maintains that life “rejects the ultimate character of evil . . . will not ultimately sustain evil.”

The meditations are not actually chronological but sorted into loose classifications. (Curiously, the jacket lists one called “When Love Speaks,” which does not appear in the book.) One feels that Dr. Thurman is searching for a meaning for calamity which may be leading him more Eastward than otherwise. In the concluding paragraph of the book he writes: “It is entirely possible that the Presence of God may be most acutely felt in and through the struggle and the turmoil. It is not something apart from my involvements but a quality of Presence that emerges from the midst of my tempest itself.”

ADENA JOY

Berkeley, California

FAITH AND CULTURE

By *Bernard Eugene Meland. Oxford University Press, 1953. 223 pp. \$3.75.*

Liberalism, says Bernard Meland, made the mistake of oversimplifying. Being influenced by idealism and pragmatism, it laid too great stress on reason at the expense of awareness. Furthermore, it cast out the Christian myth itself. Myth, of course, is used here not as fantasy but as "a pattern of poetic meaning conveying the drama of redemption as an act of God in history."

Meland indicts rationality as incapable of dealing with much that is highly relevant, being limited by the thinking process itself, which, among other things, makes men egotistical and thus blind to much that is good. Appreciative awareness, in seeing things from within, can yield a fulness of data lost to rationality. *Faith and Culture*, like Daniel Day Williams' *God's Grace and Man's Hope*, offers timely nonneo-orthodox criticism of liberalism. Williams made his approach from the method of philosophical inquiry. Meland here approaches the problem from the viewpoint of culture. In Williams, rationality is given fuller recognition, still we are warned that "knowledge depends in part on the subjective element." Meland, contrariwise, stresses awareness, but concludes that "the new metaphysical context in which we believe liberalism has promise accepts both rationality and what is non-rational as twin facets of all events in existence." Faith, Meland concedes, does need cognitive interpretation, for it can degenerate into sentimentalism and betrayal of truth. "The solution," he concludes, "lies in some kind of procedure in thought and action in which awareness and critical inquiry are continually kept in alternation."

Second, Meland declares that liberalism must recover Christian myth. This he holds to be necessary, for faith imparts perceptive truths to the structures of experience of culture. These can be regained by the interpretation of myth through the arts and through theological discourse. Although such methods cannot recover the original emotional drive of the myth, they can inspire the development of fresh myth. In the last half of his book Meland turns to the ultimate issues of faith—man,

evil, goodness, redemption, God. The doctrine of original sin, he suggests, is actually a recognition of man's spiritual potentiality. He shares his conviction that the good not our own is best known oftentimes in repentance and forgiveness.

Whether the writer overstates the case for myth is a question. Where once Shailer Mathews used social pattern to explain myth away, Meland now uses it to recover myth. Perhaps it is time that this was being done. Certainly the emphasis he makes is highly corrective. Whether rationality and awareness are separate or one, Meland has contributed an extremely helpful analytical and descriptive study of human faith in all of its levels.

GERALD E. MAGGART

Kansas City, Missouri

SERMONS PREACHED AT HARVARD

By *Willard L. Sperry. Harper, 1953. 188 pp. \$2.00.*

This is an illuminating book of sermons delivered at Harvard by Dr. Sperry, who says that the sermons were given in the hope that the students of the congregation will go on asking "why" and seek their own answers. Several of the sermons include provocative questions and challenge the reader to think through again his personal understanding and interpretation of the texts used by the author. Anyone unfamiliar with a scholarly approach to scripture would be unfriendly with some of his explanations and statements. Dr. Sperry's use of quotations is splendid, and the masterful way in which he incorporates them is most helpful to any student of sermon preparation. Illustrations are used to excellent advantage and heighten the interest of the reader.

The first sermon, "The Mind of Christ," puts the reader in a receptive mood and fills him with an expectation of fine reading. In this there is no disappointment, for every sermon is richly impregnated with the well-known beautiful spirit of the author. What a pity the readers of this book could not hear these sermons delivered. The optimism found in them will give added zest and hope to all who might be tempted to despair in these days.

The fresh approach to well-known texts is uplifting and stimulating. Included are sermons for "special days" which without question will prove helpful by quickening the imagination of any minister preparing sermons for these particular occasions.

BRUCE MASSELINK

Burlington, Iowa

THE GREEK PASSION

By Nikos Kasantzakis. Translated by Jonathan Griffin. Simon & Schuster, 1954. 432 pp. \$4.00.

Those who feel that the modern novel can contribute much in communicating the living Christian faith will welcome *The Greek Passion*. Novelist Nikos Kasantzakis shows us the epic struggle of a Greek-inhabited Turkish town in the 1920's wrestling with pagan political control, organized Greek Christian orthodoxy, and a sense of the ever present Christ of history. The town prepares for a Passion Play and chooses its townfolk to play the parts of the Passion a year in advance, but the play is never given. Instead, the players take their allotted Passion roles into the town struggles of the year that follows. With a more terrible constancy to the truth of the Christian myth than their play could ever have produced, during that year the townfolk of Lycovrissi enact a Greek Passion which reveals the divine-human drama of their lives. Their Passion ends in the brutal slaying of the chosen Christus, Manolios, before the high altar of their church on Christmas Eve. This shepherd-savior tries to open the town to a band of persecuted refugees, but the village rulers and the Turkish Agha persuade the people to kill him to protect their special interests and private passions. At the end, all that the Christus has stood for is crucified except the triumphant faith of the departing refugees. They continue to believe that the battle will free men in the future and that the embattled Christ will again rise triumphant.

This novel is important theologically as it illuminates the tension between the universal compassion of the Christ of faith as he is known in the Christian drama of salvation and the lostness of man in society in our time who revolts against his own salvation in the name

of established social and private goods. *The Greek Passion* fails to treat some of the most pertinent modern theological problems however, especially those connected with modern industrialism and the urban community, mainly because the story is set in an agrarian economy. The rural town setting of the novel makes the parallels with the mythology of the Gospels clear and consistent, but at the same time the novel's relevance for us and for our great and impersonal societies is weakened. Yet this in no way diminishes one's serious joy in reading this modern Passion story.

ANTHONY WAYNE MYERS

Kansas City, Missouri

THE PROTESTANT CREDO

Edited by Vergilius Ferm. Philosophical Library, 1953. 241 pp. \$5.00.

This book is a series of ten provocative essays on Protestantism by a group of Americans whose experience and academic background well qualify them to appraise the diverse viewpoints represented in Protestant faith. The editor has asked each of these contributors to write about that aspect of Protestantism which he considers most vital. Being Protestants, and given such wide latitude, some of the authors express quite contradictory theologies. There is much to be said for such a procedure in assembling a book: almost any reader will find *some* paragraphs to which he can say "Amen." And almost anyone will find this collection of essays a stimulating body of reading.

There is a sharp awareness throughout the book that the changing social matrix of our times poses many fresh problems for Protestantism. And there are some fresh ideas regarding the centuries-old conflict with Roman Catholicism, which chart a course between the twin dangers of indifference and intolerance. The book is designed to be read by the thoughtful layman. For the most part, the writers succeed remarkably well in keeping their language at the nontechnical level. Noting the contrast between the style evidenced here by the authors and the rather laborious passages often found in some books by the same men, one is pleasantly relieved to settle back by the fire for an evening of reading.

Both clergymen and laity will find much that is thought-provoking, not to mention a good deal of laconic and objective reporting on the current Protestant scene. The editor adds an excellent closing essay on "Beyond Protestantism," which one may prefer to read first rather than after concluding the other chapters. The other contributors are Gaius Glenn Atkins, John Coleman Bennett, Francis William Buckler, Morton Scott Enslin, Francis John McConnell, John Thomas McNeill, Conrad Henry Moehlman, Floyd H. Ross, and Henry Nelson Wieman.

LEWIS F. PRESNALL

Bayard, New Mexico

PSYCHOLOGY OF PASTORAL CARE

By Paul E. Johnson. Abingdon-Cokesbury, 1953. 362 pp. \$4.75.

This book needed to be written. Its study is equal to a week at a ministers' institute, and it will remain as a sourcebook for ministers young and old for many years. Dr. Johnson has studied the field of the ministry in its psychological and personal realms in vivid detail and frankness. The by-line of the book is "The Pastoral Ministry in Theory and Practice." It would be a better title than the one chosen. There is no question that the theory is presented in all its aspects. The only question might arise in the practice, about which there could be differences of opinion or interpretation.

The entire field of pastoral counseling is well discussed and presented. The first chapter, "The Person and the Pastor," and the last two chapters, "The Pastor Himself" and "Ultimate Concerns," are outstanding writings of inestimable value to the minister. Not much of value has been written along those lines. The minister needs to see himself and think through his motivations and drives quite often. The minister often becomes too involved in the promotional and administrative work of the church to the neglect of his pastoral work. This book will help him to correct his emphasis and re-evaluate his mission to his church. If he is conscientious, however, he will feel after reading this book that the modern church is in every case understaffed or too large in membership, for to cover well all the ramifications

of the ministry presented by Dr. Johnson, and to cover the other demands of the parish, puts the minister under a dilemma. The dilemma is due to the evil of "jumboism" in the church today. But don't fail to read the book in order to make a fresh start in right pastoral relations. Seminary students should find it on the required reading list.

PHILLIP W. SARLES

Detroit, Michigan

COMMUNICATING THE GOSPEL

By Halford E. Luccock. Harper, 1953. 183 pp. \$2.50.

Everyone who wanted to could not attend the Lyman Beecher Lectures on Preaching at Yale University in the spring of 1953. A great company of us would have given a lot to be there because the lecturer was Halford Luccock. This little book contains the lectures, and thereby a much larger audience can be reached. And Luccock reads well, which is not always true of good preachers. One of the first books which I purchased as a summer student service pastor many years ago was *Preaching Values in the Old Testament* by Dr. Luccock, and it was my first introduction to the mind and heart which have stimulated me so much since.

"We do not bring another program for social action with neat points. . . . We have plenty—and good ones. We have programs enough to serve as road maps from here to heaven. Our concern here is the communication of our message." Dr. Luccock analyzes and describes our age, the problems of preaching, the basis for material—the Bible—our resources, and the timeliness and necessity for the gospel. All this he does in his provocative and scintillating spirit to the delight of the reader. A minister can't help feeling refreshed after reading these lectures. And he will be prepared better for his task.

Here is a fitting climax to a great career of teaching homiletics for a quarter of a century at Yale University. Let us hope that he is spared to our churches for some time to come in order to continue his inspirations in person and by pen.

PHILLIP W. SARLES

Detroit, Michigan

THE FUNERAL AND THE MOURNERS

By Paul E. Irion. *Abingdon-Cokesbury*, 1954. 186 pp. \$2.75.

The great need which this book meets is its own recommendation. There is so little good literature on the subject of the minister and the funeral that Paul Irion makes a very worth-while contribution. Actually the book covers the entire subject and does it with thoroughness, helpfulness, and real suggestive writing.

The approach to the matter follows the psychological analysis of bereavement and grief. The function of the funeral is carefully explained. Funeral practices are discussed, and criteria for evaluating the funeral are offered.

With all this study is a companion discussion of the role of the minister in the whole matter of pastoral relationships. It is a valuable and helpful book.

There is a growing complaint about funeral services and a realization of the inadequacy of most funerals in serving the loved ones. If a better method is to be devised, we must begin at some point to correct abuses and establish practices that are Christian. This book is an excellent beginning. Ministers will welcome the chance to improve their services. Let's hope that ministerial study groups will discuss the book, too.

PHILLIP W. SARLES

Detroit, Michigan

THE CHURCH AND SOCIAL RESPONSIBILITY

Edited by J. Richard Spann. *Abingdon-Cokesbury*, 1953. 272 pp. \$2.75.

The fifteen papers which go to make up this volume, each about fifteen pages in length, could readily be used as a resource book by student or adult groups eager to study the relationship of the church to general society. Divided into four main parts: "The Social Ministry of the Church," "Basic Human Rights and the Community," "The Church and the Economic Order," and "The Church and the Political Order," this symposium could give a discussion group firm guidance throughout the church year. It might not be conducive to the development of complete unanimity in social thought and action. It cer-

tainly could encourage the growth of conscientious Christian thinking about the whole gamut of contemporary social concerns.

To be sure, the majority of the contributors to this collection (some less well known than others) do share a common assumption: "The Christian church is responsible for the social conditions and must provide redemptive measures for society." More subtly, an air of constructive, evolutionary optimism pervades many pages. The foundation articles on the Christian bases and New Testament sources of the church's "social ministry" seem to argue that Jesus, even though a first-century eschatologist, can make a real contribution to *our* social ministry. Rights, freedoms, and responsibilities have their ultimate rootage in the central convictions held by the historical Jesus about God's nature and purpose; therefore, Christians had better lay hold of those convictions and learn to promote them effectively. Joseph Haroutunian, writing about "The Person in the Community," breaks through this flat pragmatism to affirm that "the church's first task is to be the church of Jesus Christ. No assumption is more ruinous for the church than that it is already the Church. The church is always in process . . . of becoming the Church, the community of believers, the people of God. The Christians are not Christians; they are being made into Christians. . . . A community is a togetherness of people made possible by man's restoration to that responsible existence for which God made him, through Jesus Christ."

Perhaps the most useful aspect of the book is the quantity of factual information which various writers have skilfully presented in sketching the background of such current concerns as family life, race relations, economic power at home and abroad, crime prevention, pacifism, and—most especially—relations between church and state. Conversely, and curiously, the double weakness of almost all of these studies is a paucity of ideas and a poverty of program. If the several subjects are all decently and properly analyzed, this is done within well-established and familiar limits. The reader is not troubled by fresh insights or shocked by new and creative concepts. While most articles conclude with suggestions for local church action, nothing drastic or novel is

envisaged. One reaches the last pages wondering if our Christian social thinkers, in spite of the vastness of the United States, have not been carrying on their conversations in a too tightly closed room. Many of their assumptions do not seem self-evident to Christians in other lands, and abroad the "social ministry of the Church" today often takes startling and provocative forms.

A not unfriendly Italian journalist has just published a disturbing study on America, in which these impressions of our present spiritual state appear: "Throughout my book I have tried to show that the American Christ is a Christ without a cross, of whom one would say that he is born out of his triumph over pain and death; a Christ whose passion is left in twilight and whose resurrection alone is brilliantly high-lighted; a Christ, in a word, entirely thaumaturge, entirely Redeemer. In fact, in Christianity as transplanted beyond the Atlantic, in this religion which stands against pain and death, redemption plays an almost exclusive rôle." The volume here reviewed does not contradict this European's impression.

HOWARD SCHOMER

Le Chambon, Haute-Loire, France

A HINDU'S PORTRAIT OF JESUS CHRIST

By Bhai Manilal C. Parekh. Rajkot, India: Harmony House, 1953. 594 pp. \$3.00.

Mr. Parekh has written this book as a tribute to Jesus, "whose 'Hindu disciple' I have been for the past forty years." His writing shows an intimate acquaintance with the Gospels themselves, accompanied by what appears to be a deep misunderstanding of the Church. Hence he makes a sharp distinction between being a disciple of Jesus which he considers himself to be and being a Christian, which he decidedly is not. It is his thesis that the West has distorted the gospel beyond recognition and that only recently Hindu scholars have rescued it and given Jesus his proper place among the great prophets. It apparently does not occur to him that his wholesale condemnation of all Christians belies his claim to a deep understanding of the spiritual message of Jesus.

The influence of the author's Hindu background in interpreting the teachings of Jesus is very prominent. Three instances stand out among many. He rejects the idea of atonement because of the Hindu belief in Karma which holds that each man must redeem himself and can depend on no other because his sufferings are a result of sins in a previous life. Thus the doctrine of original sin has no meaning. He attempts to make a Hindu *sadhu* out of Jesus by assuming that the time he spent alone in prayer was for the same purpose that a Hindu would do so—to discipline the soul in preparation for the time when it would be released from the body and find complete unity with God. Thus he finds difficulty with the Christian "I-Thou" concept and with an understanding of prayer as a source of strength that God and man might be served better. He laments the fact that, while Hindus worship the cow as a symbol of motherhood, Christianity rarely mentions "mother" except in the Catholic veneration of Mary. Thus he finds that women in Protestant countries do not have a feminine look, while in Catholic countries and in India they do. Despite a bias which often borders on self-righteousness, the book contains insights coming out of a Hindu culture which all Christians from the West would do well to try to understand.

JAMES R. SMUCKER

Dover, Illinois

HUNTED HERETIC

By Roland H. Bainton. Beacon Press, 1953. 270 pp. \$3.75.

On October 27, 1553, Michael Servetus was burned at the stake in Geneva. His executioners were the Protestants of that city, acting in agreement with recommendations from other Swiss Protestant cantons. The Roman Catholics, however, also concurred, having earlier burned Servetus in effigy in France after he had escaped from their hands. The charge was heresy, specifically anti-Trinitarianism and denial of infant baptism. The purpose of the execution was to protect the purity of doctrine and thus the honor of God. Servetus himself could probably have been spared if, in his final confession of Christ at the stake, he would

have been willing to speak of him as the Eternal Son of God rather than the Son of the Eternal God. But the shift of the adjective would have made him utter something he did not believe. And so he died.

On the four hundredth anniversary of this event Professor Bainton has brought out this new life of Servetus. Like all of Bainton's books, this is a fascinating study—and all the more so because Servetus himself is one of the most fascinating figures, in life as well as in death, which the sixteenth century produced. He was child of Renaissance as well as Reformation, a scholar driven into many fields of study by desire for universal knowledge. Thus we see him as geographer, physician, physiologist, linguist, translator, and editor as well as Bible scholar and theologian. But it is mainly the latter which got him into difficulty, through the development of religious thought unacceptable to either the Catholics or the Protestants of his day. So he became a "hunted heretic" and at last paid the price of intellectual nonconformity exacted by an intolerant age. The story is traced throughout with consummate skill, presenting in clear and vivid style the results of much careful and technical research. Neither the student of church history nor the lover of good biography should miss this book.

JOHN VON ROHR

Claremont, California

HENRY DRUMMOND: AN ANTHOLOGY

By James W. Kennedy. Harper, 1953. 253 pp. \$3.00.

The purpose of the author in writing this anthology is to bring to the light of this generation the life, the message, and the methods of Henry Drummond, a young Scottish professor who stimulated and transformed the spiritual lives of thousands of university students. James Kennedy has done well in doing just this. The life of Henry Drummond is not generally known, and his writings are now hard to find. All his works are out of print except one of his Christmas booklets, *The Greatest Thing in the World*, which has been read all over the world and is still widely sought.

Drummond lived in the first half of the

nineteenth century and was professor of natural science in Free Church College, Glasgow, Scotland. This was a time when religion and science were seemingly incompatible as a result of the controversy aroused by Darwin's theory of evolution. His great contribution, as a scientist and a devout Christian, trained earlier for the ministry, was to reconcile these two fields and present to young, intelligent minds evolution and Christianity as God's way. Drummond was champion of a cause which has now been accepted, in the main, by liberal thinking Christians. Consequently, much of his writing covers ground with which we are familiar and take for granted. However, for a short biography of a great personality, a summary of his best works, and an outline of his techniques in counseling, this is a good book.

DONALD A. WENSTROM

Grand Blanc, Michigan

THE CONFESSIONS OF JACOB BOEHME

Compiled and edited by W. Scott Palmer. With an Introduction by Evelyn Underhill. Harper, 1954. 188 pp. \$2.25.

Out of his admiration for the seventeenth-century German mystic Jacob Boehme, W. Scott Palmer has combed Boehme's works to assemble excerpts which reveal the life of the man. In so far as one can extract biographical data from difficult and hidden symbolism, Palmer succeeds admirably in catching "the spirituality underlying Boehme's life."

Boehme aims to chart for others the course of the spiritual journey he had to take for ultimate victory in the perpetual human battle between good and evil. He finds three things necessary: "The first is, Thou must resign thy will to God, and must sink thyself down to the dust of his mercy. The second is, Thou must hate thy own will and forbear from doing that to which thy own will doth drive thee. The third is, Thou must bow thy soul under the Cross that thou mayest be able to bear the temptations of nature and the creature."

The whole purpose of life is to produce spiritual beauty out of the raw stuff of nature, a perpetual process. Man also is always in the process of becoming, always at war with him-

self. But victory is always possible, since it is a matter of the will.

Boehme's vision was the result of a deep personal religious experience which he sought to share with the world. Modern man could profit much by taking part in this experience, so long as he can cut through the apparent chaos of the Saxon cobbler to the meaning of the prophet of God.

WILLIAM D. WILLIAMS

Chicago, Illinois

THE FUNDAMENTALS OF WORLD PEACE

By A. Hamer Hall. Philosophical Library, 1953. 112 pp. \$3.00.

Mr. Hall's objective is to present a complete code of "fundamental laws" which will serve as foundation stones for a truly Christian ordering of international affairs. The author argues that the true basis for international peace already exists—at least in principle—in the form of religious, philosophical, and practical idealism of men throughout the ages. Upon these forms of idealism he elaborates his "Eight Foundation Stones of Freedom": unity, conciliation, international law, individual freedom, self-government, dominion, international police, and economic planning. Each heading is discussed—rather cursorily, I fear—with the intention of showing that the ideals prescribed can, in fact, be made applicable on the contemporary international scene.

Mr. Hall's proposition that a satisfactory solution to international problems must be based on sound principles, or "fundamental laws," is both sound and commendable. The problem always has been: How to put such laws into operation? As an answer to that overriding problem, the author has little more to offer than the injunction that things "ought to be so." For, in fact, the world community he seems to presuppose does not exist; it must be fashioned by wise statesmanship and through painful trial and error. Meanwhile, the most pressing problem is to prevent the two worlds we have from becoming one world of destruction. To the latter problem Mr. Hall offers few practical or hopeful solutions.

RICHARD H. COX

Chicago, Illinois

THE PEACE POEMS OF ISAIAH

By Avery D. Weage. Island Press, 1953. 31 pp. \$0.85.

The author rejects the common assumption that it is futile to work for international peace. He finds in these sixteen poems of Isaiah "one of the most powerful presentations of the peace hope which we have." In a very attractive booklet each poem, taken from the Revised Standard Version of the Bible, is placed on one page, and its rendition into modern idiom is on the opposite page, so that they can be instantly compared. Appropriate titles, such as "The Coming Day of Peace," "The Futility of Armed Might," stand at the top of each page. The renditions "make no pretense of being a new translation." Where the Revised Version is easily intelligible, it is reproduced without change, but, where it is obscure, the rendition brings out the meaning with clarity, and in many instances the modern application is very skilfully indicated. In one or two instances the critic might object that the rendition has become an interpretation rather remote from the original meaning, but, on the whole, the work is done accurately and with marked literary skill.

CHARLES GORDON CUMMING

Bangor, Maine

NEW WORLD TRANSLATION OF THE HEBREW SCRIPTURES, VOL. I

Watchtower Bible and Tract Society, 1953. 843 pp.

This volume translates the first eight books of the Bible. The motive for this new translation is that men may have the "most faithful translation" and the "pure truth" of the Holy Scriptures. The Hebrew text used is Kittel's *Biblia Hebraica* (1951). Reference is made also to the principal versions, and the translation is in some few instances complemented and corrected from them. The method of the translator was twofold: to give a very literal translation and to put it clearly and explicitly in modern English. This aim has been in some measure achieved, but the translation is in places crude and faulty, and the glory of Hebrew poetry is gone. Two illustrations must

suffice: Gen. 2:3 "And God proceeded to bless the seventh day . . . because on it he has been resting from all his work that God has created for the purpose of making." Jud. 5:20:

It was then that the hoofs of horses pawed,
Dashings upon dashings of his stallions there were.

CHARLES GORDON CUMMING

Bangor, Maine

BAPTISTS UNDER THE CROSS

Edited by Dorothy A. Stevens. Judson Press, 1953. 96 pp. Paper. \$0.75.

This symposium recording the "worldwide witness of American Baptists" is rather like a house organ, primarily for insiders, but it may be read with profit by "outsiders," both in order to rejoice in what a sister-denomination has done about obeying the "Great Commission" and because every analysis of the "crisis of modern missions" is welcome. It must be admitted that the reporting is better done than the analyzing. Among the reports of interest are those covering the European Baptists and the work in Burma and Thailand. With unions in every European country but three, Baptist unity is difficult to maintain on both sides of the Iron Curtain. In Burma it is stated there are now 675,000 Christians, for a work that began in 1870. It is significant that the article on Burma indorses for Burma and India Lattimore's idea of a "third force" for Asia between the two world powers.

The "crisis in missions" refers of course to the rise of nationalism and the revival of local religions, on the one hand, and that vast human upheaval we call the "Asian revolution," on the other, calling both for a great increase in national leadership and for the widest uniting of missionary effort. In the first the Baptists are doing well; in the second less so, in fact the World Church is not once mentioned, though it is certain from the book that there are ecumenical stirrings in the hearts of the writers.

RODERICK SCOTT

Olivet, Michigan

THE IRISH AND CATHOLIC POWER

By Paul Blanchard. Beacon Press, 1953. 375 pp. \$3.50.

It will not be necessary to identify the author of this book, for no writer today is better known in the area of church-state relations than is Paul Blanchard. His two previous books, *American Freedom and Catholic Power* (1949) and *Communism, Democracy and Catholic Power* (1951), have sold some 300,000 copies, while the books and articles that have been written to answer the above volumes are too numerous to mention here. Blanchard divides his reading public into two diametrically opposed groups, those who praise and those who damn. His major thesis is that the Roman Catholic Church today is a growing threat to all the great American freedoms, since it opposes freedom of religion, rejects the principle of separation of church and state, is bitterly hostile to the public schools as they exist today, and is constantly agitating for tax support, of one sort or another, for its nationwide parochial school system.

The present volume deals with the part that Ireland and the Irish have played and are still playing in shaping Roman Catholic policies in the United States and throughout the English-speaking world. At the beginning of the national period Roman Catholics constituted one in a hundred of the population; today the proportion is one in nineteen; and, of the thirty millions of Catholics in the United States, those of Irish lineage constitute more than half. The extent to which the Irish dominate American Catholicism is shown by the fact that there are five times as many Catholics of Irish descent in the United States as in the Irish Republic, that the Catholic Church in England, Scotland, North Ireland, the United States, western Canada, and Australia is ruled by cardinals and bishops of Irish descent, and that a great majority of active Catholic members throughout the English-speaking world are of Irish stock. Since the Irish Roman Catholics outside Ireland are much more numerous than Irish Catholics at home, the major portion of this volume is devoted to a study of Irish Catholic power as it has developed outside Ireland and particularly in the United States. In the Irish Republic ec-

clesiastical dictatorship and political democracy exist side by side, with no sense of incongruity, and to the Irish-American Catholic the Irish Republic is the ideal state and in the words of a former president of Fordham University "is a lesson in true democracy."

The principal difference between democracy as practiced in the United States and in the Irish Republic is that, in the former, church and state are completely separated and, in the latter, religion and politics are interwoven, clerical power being absorbed into the very structure of the country. The major portion of this book is concerned with an attempt to answer the question, "How much power does the Catholic hierarchy actually exercise over Irish democracy?" In such matters as education, the press, family life, and sex relations, the Church controls absolutely. Divorce is outlawed in Ireland, and an enlightened health program advanced by a minister of health, who was a Catholic, was defeated and the doctor dismissed and humiliated because of the Catholic taboo on any public discussion of sex matters. There is no country in the world, with the possible exception of Russia, where censorship of the press is more rigidly imposed than in Catholic Ireland. In the twenty-three years previous to 1953, 4,057 books and 376 periodicals were banned, every one of which could have been legally bought and sold in the United States and Great Britain.

The one Catholic immigration to the United States which rivals the Irish in number is the Italian, and yet there is not a single Italian among the twenty-six archbishops and only three among the one hundred and sixty-three Catholic bishops in the United States. It is significant that the Italians have furnished the largest number of apostates, undoubtedly partly due to the Irish pugnacious aggressiveness. The Irish Catholics in the United States are bitterly anti-British, and America "bristles with Irish patriotic societies." Nor do the Irish politicians in the United States hesitate to advocate the giving of aid to the Irish unification movement, and not a few non-Irish American politicians, in their attempt to win the Irish vote, have committed themselves to the support of the Irish nationalists. Such an attempt was made by the present Vice-President in the campaign of 1952, when he gave an

interview to an Irish news agency advocating support of the Irish nationalists.

The above paragraphs constitute only a sampling of the extraordinary collection of facts that the author has gathered and here recorded, based on a year's study outside Ireland and a half-year residence in Ireland. In Ireland he received courteous treatment from both Catholic and Protestant leaders. The author is not primarily interested in denouncing Irish Roman Catholicism, but his purpose is to help the non-Irish world to understand a force that is very much alive in the world which may change the future of modern democracy. This is a hard-hitting book, and it has quite naturally aroused resentment among Irish leaders in America who think of themselves as loyal Americans.

WILLIAM W. SWEET

Dallas, Texas

THE BIRTH OF CHRISTIANITY

By Maurice Goguel. Macmillan, 1954. 558 pp. \$7.50.

Professor at the Sorbonne, honorary dean of the Faculté Libre de Théologie Protestante at Paris, Maurice Goguel is unquestionably the greatest biblical scholar of French Protestantism. His work is more sober and painstaking, more solidly based on fact, than that of his more famous colleagues, Loisy and Guignebert. He recognizes the difficulties that led them to their conclusions, as lengthy arguments in his text and footnotes show; but he is able to believe, as they were not, that Christianity is not based on or developed in an atmosphere of illusion.

Goguel is best known in this country for his *Life of Jesus* (translated in 1933). In it he states that he intends to go on into the life of the early Church in a second volume. But in the fourteen years between the French *Vie de Jesus* and the present volume, the second part grew into two complete works, *La Naissance du christianisme* and *L'Église primitive*. The first of these is divided into five main parts. First comes "the creation of a new object of religious devotion," that is, the origin and development of the faith in the resurrection of Jesus. Here one may question Goguel's theory that Joseph of Arimathea is a symbol of the simple

Jewish burial of a criminal, but his cautious psychological analysis of the circumstances surrounding the resurrection faith is admirably worked out.

The second part is a detailed history of the Jerusalem church and of early Jewish Christianity as a whole; the third deals with the Hellenist movement, beginning in Jerusalem but rapidly spreading to Antioch and flowering in the life and work of the apostle Paul. In the fourth part we find a miniature New Testament theology (or rather theologies, for Goguel is insistent upon the variety to be found in early Christianity). The section is entitled "The Stabilization of Christianity and the Formation of Its Doctrine." Special emphasis is laid on the waning influence of eschatology and pneumatism; in later documents both have become essentially formal rather than living actualities. A long chapter discusses the rise and definition of heresy (first in the Pastoral epistles, for Goguel regards the troubles at Colossae as coming from outside the church). In the last part, "The Reactions Provoked by the Preaching of the Gospel," we find first the Jewish-Christian conflicts and then a detailed analysis of the relations of Christianity to the Roman state through the reign of Trajan. This last section is especially notable for its clarity and accuracy, along with its balanced judgment on men and events.

There is no reason to give a detailed discus-

sion of debatable points. There are a good many—though perhaps not so many as individual scholars like to imagine. One instance of error, however, almost requires mention, because the same statement is made by so many writers. "The chronicler Thallus" is dated "about 50" (p. 450, n. 3). Thallus was not a Samaritan (the English translator rightly corrects Goguel), and no one knows his date within about a hundred years. But errors are extremely rare in Goguel's work.

In conclusion, we may state that for a history of early Christianity Goguel's *The Birth of Christianity* is the most competent work of our time. In tone it is somewhat like the work of Eduard Meyer, but it is marked by greater insight into the meaning of religion than was his work. No student of the New Testament or of early Church history should be without it. It recalls us to the realization that the New Testament is the monument of an actual historical movement which dealt with facts and lived in a world we can recover historically. It is a sound corrective to much of the vague and even wild scholarship of our day.

The English translation by Snape almost does justice to Goguel's clarity of expression. Only the footnotes need to be used with care, since the translator apparently did not always understand what the author meant.

ROBERT M. GRANT

HAMMOND LIBRARY EXTENSION SERVICE

The service is rendered in accordance with the following regulations:

Only one book may be drawn at a time and may be kept three weeks from the date when received. Postage both ways is to be paid by the borrower and is payable in stamps upon return of the book. The postage rate is 4 cents for the first pound *plus* 1 cent for each additional pound within three zones of Chicago. For all other zones the rate is 8 cents for the first pound and 4 cents for each additional pound.

It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

- | | |
|---|--|
| <i>Historical Field:</i> | *FERM, VERGILIUS (ed.). The Protestant Credo
*HUDSON, WINTHROP. The Great Tradition of the American Churches
PALANQUE, J. R. The Church in the Christian Roman Empire |
| <i>History of Religions
and Missions:</i> | CHAN, WING-TSIT. Religious Trends in Modern China
MOFFETT, SAMUEL H. Where'er the Sun
ROSS, EMORY. New Hearts—New Faces |
| <i>Religion and
Personality:</i> | DANIELS, A. K. The Mature Woman
HAVIGHURST, R. J., and ALBRECHT, RUTH. Older People
HILTNER, SEWARD. Sex Ethics and the Kinsey Reports
OUTLER, A. C. Psychotherapy and the Christian Message |
| <i>Theological Field:</i> | *BAYNE, S. F. The Optional God
COLLINS, JAMES. The Mind of Kierkegaard
FECHER, C. A. The Philosophy of Jacques Maritain
FERRÉ, N. F. S. The Sun and the Umbrella
HOWE, R. L. Man's Need and God's Action
*MELAND, BERNARD. Faith and Culture
*SARTRE, J.-P. Existential Psychoanalysis
STERN, ALFRED. Sartre, His Philosophy and Psychoanalysis
WIDGERY, A. G. What Is Religion? |
| <i>Practical Field:</i> | ELLINWOOD, LEONARD. The History of American Church Music
HEDLEY, GEORGE. Christian Worship
*IRION, P. E. The Funeral and the Mourners
*JONES, E. S. Growing Spiritually
*SPERRY, WILLARD. Sermons Preached at Harvard
STEVENSON, ROBERT. Patterns of Protestant Church Music |
| <i>Ethics and Society:</i> | BENDIX, REINHARD, and LIPSET, S. M. Class, Status and Power
MACKINNON, D. M. (ed.). Christian Faith and Communist Faith
*NISBET, R. A. The Quest for Community
PFEFFER, LEO. Church, State and Freedom
SAENGER, G. H. The Social Psychology of Prejudice
STRAUSS, LEO. Natural Right and History |

EVAN KINCHELOE, *Librarian*

* Reviewed in this issue.